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LITERATURE.

Essays and Studies. By John Churton Collins. (Macmillans.)

MR. CHURTON COLLINS explains in his preface that the five essays in this volume are reprints revised and enlarged, in two cases very extensively. Four of the five appeared originally in the *Quarterly Review*, and one in the *Cornhill Magazine*. Mr. Collins modestly disclaims the belief that there is anything in the purely literary qualities of the essays that would have entitled them a second time to public attention; and he explains that they are reprinted

"because, without any pretension to being authoritative, they at least show reason why certain conventional literary verdicts, in some cases of important concern, should be reconsidered; because they endeavour to contribute something to a more judicial critical estimate and a fuller historical study of writings which are of permanent interest; and because both occasionally and comprehensively they enter a protest against the mischievous tendencies of the New School of Criticism, a school as inimical to good taste and good sense as it is to morals and decency."

I believe that with regard to the studies which make up the greater part of the volume Mr. Collins has shown good cause for the republication. With regard to two of the essays, those on Dryden and on Menander, I am not convinced. The essay on Menander is, in the first place, far removed in subject from those which fill the rest of the volume, and its appearance with them gives to the whole the aspect of a miscellany. A collection of studies of English literature is intelligible; but when we find it eked out with a paper on a Greek comedian from whose pen not a single complete drama survives, it begins to be puzzling. Neither can the reasons Mr. Collins himself assigns for republication be successfully pleaded in this instance. From sheer dearth of material, he is obliged to found his view principally on the opinion of antiquity.

A similar doubt may be expressed with reference to the essay on Dryden. It originally appeared in the *Quarterly Review* in October, 1878, and was the earliest published of all the essays included in the present volume. Notwithstanding revision, it still bears the marks of immaturity. The style is harsher and more abrupt than that of the later essays, the judgments are more violent, and their correctness is more frequently questionable. In the historical passages there seems to be a touch of Macaulay's influence; but they have not Macaulay's brilliance, and the matter of them is occasionally trite—a fault into

which Mr. Collins in his more mature work is by no means prone to fall.

I have said that the judgments are violent. There is some excuse for the phrase, "habitual intemperance," as applied to Landor; but one is repelled by reading of Wordsworth's "habitual bigotry." Wordsworth had his prejudices; but to call him a bigot, and a habitual bigot, is to misuse language. Again, there is obvious exaggeration in the statement that Tate was endowed with powers "immeasurably inferior to Blackmore's." But worse than this, because the subject is more important, is the general judgment Mr. Collins passes upon Dryden. "Probably," he says, "no writer ever left so deep an impression on the literature of his country." This astounding assertion is not limited to the literature of England: we are asked to believe that Dryden has done more to form the literature of his country than Homer did to form that of Greece. But apart from this, such language is strange enough in the mouth of a countryman of Shakspeare. No doubt Mr. Collins was thinking chiefly of the many forms of literature Dryden attempted, and of the fact that he became a model to his successors in nearly all. Shakspeare's direct influence has been principally exercised over the drama. But Mr. Collins emphasises the depth of the impression; and in depth of influence Dryden cannot be named along with Shakspeare. As little is he really comparable in breadth of influence, if we take account, as we are bound to do, of indirect as well as of direct influence, and of influence on substance as well as on form. Again, one must protest against the statement that "in Milton, Wither, and Marvell . . . it seemed for a moment not unlikely that Puritanism would subdue poetry . . . to its own austere genius." Not to dwell on the minor poets, I must dissent from the judgment on Milton. Mr. Collins is speaking of the time when Dryden entered London; but, whether we take him to refer to the period of the Commonwealth or to the period of the Restoration, it is evident that the poet who gave us, in the one, the sonnets on his blindness and on the massacre in Piedmont, and, in the other, "Paradise Lost" and "Samson Agonistes," was in no danger of passing under the exclusive sway of Puritanism.

But though it is impossible to approve of the essay on Dryden as a whole, yet even in it there are some excellent passages. The general summing up, though it begins so extravagantly, is nevertheless good. On pp. 88, 89 will be found an estimate, as sane and moderate as it is vigorous, of what Dryden could do and did, as well as of what he could not and did not do. Again, on pp. 24, 25 there is a fine example of that powerful negative criticism in which Mr. Collins, especially in his earlier essays, most excels.

I turn with pleasure from essays which it is impossible to praise without great reservation to others which are worthy of cordial approval. Mr. Collins is always forcible, always penetrating, always well informed. These good qualities make him uniformly worth reading; but especially so

where he succeeds in conquering assent to his strong and frequently original views.

Probably the best, and almost certainly the freshest and most original, essay in this volume is that on "The Porson of Shaksperian Criticism." We see in it the special merit of Mr. Collins as a critic. He judges for himself, and he has the courage of his opinions. No matter how long settled a literary verdict may be, if Mr. Collins sees reason to dissent from it he boldly expresses his dissent. He was the first to do full justice to the merits of Theobald as a Shaksperian commentator; and few have had against them a greater weight of authority than Theobald. Pope attacked him; Warburton, very ungratefully, as Mr. Collins shows, followed suit; Johnson concurred with his two predecessors; and their verdict became the traditional verdict of Shaksperian editors and critics. It is true the Cambridge editors are an exception; but it was not within their province to discuss at length Theobald's merits. Mr. Collins not only dissents from the traditional view, but he gives reasons for the faith that is in him. And most convincing reasons they are. The man who changed the gibberish, "a Table of greene fields," into the immortal "a babled of green fields," was no mere "cold, plodding, and tasteless critic." Only less happy is the change, in "Antony and Cleopatra," from "lashing the varrying tyde" to "lacquying the varrying tide"; or, in "Macbeth," from "this bank and school of time" to "this bank and shoal of time." Such emendations carry conviction to the mind. They are either what the poet wrote, or, as Mr. Collins well says, they are "what he would have been proud to accept." They are only a few of the instances quoted by Mr. Collins; and it is this wealth of apt illustration that makes his advocacy of Theobald so successful. The essay is one of genuine value. All the more are we inclined to ask, with some impatience, why the man who knows so well how to present and to support his case should needlessly weaken it by exaggeration. For here, too, there is occasional exaggeration. Thus, we are told that ten couplets from one of the masterpieces of Pope "far outweigh all the achievements of verbal criticism from Aristarchus downwards." Mr. Collins has most effectually refuted himself. Many would feel that "a babled of green fields" alone would be cheaply bought with not a few couplets of Pope.

Next probably in merit to this excellent essay is that on "The Predecessors of Shakspeare." It is here that we find the overt attack on "the New School of Criticism" mentioned by Mr. Collins in the Preface. In the Preface also he deprecates censure for publishing the severe strictures on Mr. Addington Symonds after that critic's death. I entirely agree with Mr. Collins that the causes which originally justified those strictures are at work still; and I will add that, though he writes with characteristic vigour, he gives chapter and verse for his censures. I agree with him also that the "morbid peculiarities of style" and the "morbid peculiarities of opinion and sentiment" exhibited by the school to which Mr. Symonds belonged demand

protest and exposure. Mr. Collins does the work forcibly and thoroughly. The quotations are in themselves damning, and the comments of Mr. Collins are a stinging indictment of the vices of style and thought which the quotations illustrate. This attack upon the school he detests is followed up with a sketch of the pre-Shaksperian drama clear, terse, independent, and full of interest.

I have left myself no room to do more than mention the essay on Chesterfield. It is clever, and it is agreeable reading. It is also fresh, though on the whole less so than the matter of the two Shaksperian essays. Mr. Collins differs widely from the commonly accepted view about Chesterfield; but not very widely, I think, from that which has been gradually formed of him by men who read and think for themselves.

On the whole, though I have expressed dissent from many things in the essay on Dryden, I regard this book as a valuable contribution to English criticism. The "general reader" could hardly have a better guide than Mr. Collins. He has that vividness and that power to drive things home which the general reader needs. He has also that thoroughness which will instruct even the scholar. There would be nothing left to write if he would only prune away excess and study balance equally with force.

HUGH WALKER.

Outre-Mer: Impressions of America. By Paul Bourget. (Fisher Unwin.)

IN those charming letters of Mr. Stevenson that we have all been reading, or at least discussing, lately, there is a passage which runs thus: "I have gone crazy over Bourget's *Sensations d'Italie*; hence the enclosed dedication [for *Across the Plains*], a mere cry of gratitude for the best fun I've had over a new book this ever so!" It would be as easy for most of us to wear the armour of Achilles as to express our gratitude to M. Bourget by the gift of such essays as Mr. Stevenson ever had in his disposal. But something may be done, and gratitude not less hearty, though of less worth, may be expressed by the dedication even of a review. Let me hasten, then, to say that M. Bourget's new book on America is not, perhaps, as profound as a treatise on sociology, but it is as interesting as a novel. The historian of "Cosmopolis," the painter of "Pastels," visited America in the hope of gathering "a rich harvest of ideas and memories"; and the reader will certainly incline to assert that he returns bringing his sheaves with him. It is true that M. Bourget was guided by a slightly different aim from that of the young American poet whose title for "a pilgrimage beyond the sea" he has, probably with intention, borrowed.

"The *Pays d'Outre-Mer*," wrote Longfellow, sixty years ago, "is a name by which the pilgrims and crusaders of old usually designated the Holy Land. I, too, in a certain sense, have been a pilgrim of Outre-Mer, for to my youthful imagination the Old World was a kind of Holy Land, lying afar off beyond the blue horizon of the ocean."

M. Bourget confesses that he was actuated

by motives less sentimental, but perhaps more befitting a pupil of M. Taine, in his visit to the Great Republic. He did not even travel, as other novelists do, in search of material for fiction or to make rhetorical dollars. For the nonce he became quite the scientific investigator, as Captain Dyngwell would say. Three forces, he had concluded, were at work rough-hewing the future of Europe, that will be shaped later by the divine force of humanity in its highest developments. "The first is democracy; the second is science; the third, the last to appear and the least easy to name, is the idea of race." Naturally the most interesting problem left for a psychologist like M. Bourget to study is that of the ultimate effect and mutual relations of these three forces: and where can that be done so easily as in America, that tailor-made universe?

"This country was a democracy from the very beginning, and a scientific democracy, because to conquer this virgin soil it was necessary to make use of the most modern machines and methods of industry. It was a country upon which the race problem was forced at its very origin, and against which it still continually brings up, being formed of the alluvium of all the nations of Europe, Asia, and Africa, and forced to make it possible not only for Englishmen to live with Irishmen, and Germans with Frenchmen, but yellow and black men with men of white skins."

France, with its mandarin science and its dead-levelling democracy, and Great Britain with her Irish problem, have both many questions to ask of the traveller with such views. Of course M. Bourget has not studied the American social system with the minute attention to detail of a statistical missionary of the school of Le Play; he has rather used the privilege of genius and M. Taine to select typical details and generalise from a few particulars. On the whole, his conclusions on these three heads will commend themselves to most who travel, either in books or in person. Democracy in the States, he says, is safeguarded by its respect for individual freedom and initiative; science is kept vital by the constant co-ordination in teaching between knowledge and practice, between the spiritual and the temporal functions; and the antagonism of race, there as elsewhere apparently invincible, is kept in order by the constant multiplying of the centres of local activity, and the consequent minimising of the "forces which, massed in groups, would be too powerful." And one must sympathise with M. Bourget, as no narrow-minded observer, on learning his final conclusion:

"The consciousness that that other world existed beside ours, that humanity had yonder so colossal a field of experiment in which to continue its work, filled me with a sort of mysterious exaltation, as though an act of faith in human will had declared itself in me, almost in spite of myself, and I opened my heart wide to this great breath of courage and of hope that has come to me from 'Outre-Mer.'"

Perhaps to most readers, however, the main interest in M. Bourget's book will not lie in his general conclusions so much as in his special anecdotes and illustrations.

When a novelist turns traveller, one looks for something more readable than the mere statistical inquiries to which any Gradgrind is competent, and in this case at least one is not disappointed. M. Bourget's volume is quite as amusing as those which Mrs. Trollope and Dickens devoted to the recital of their travels, while it is perhaps better humoured than either of those works. One naturally turns first to the author's speciality, which is, of course, the *Eternal Feminine*. She is very well done. Take, for instance, this neat sketch of the girl with ideas who has decided to take a part in politics—a type, by the way, which is nowadays better known in France and America than in this country, for the Primrose dame of the present is but a pale substitute for the Lady Holland or Lady Hester Stanhope of the past. In America

"she is a realist, and insists upon having the reality of that power of which she will have the semblance through a father, a brother, a husband. She strains every nerve to make the two former senators, members of congress, ambassadors; she will endure the same toils to enable the latter to occupy a similar position, perhaps to bring him to the White House; and at the same time she labours that she may be, when the time arrives, a perfect instrument for the service of the ambassador or president, making herself familiar with politics and administration, attending the sessions of legislatures, watching the workings of the electoral machine, following the complications of the European chess-board."

Another type which came within the traveller's ken is akin to the "Pleasure Pilgrim" lately sketched by a clever writer in the *Yellow Book*:

"When the American girl has been attracted by a young man, she does not content herself, as our schoolgirls do, with timidly dreaming about him. She always has some obliging friend whom she despatches to him. 'Miss N. is very anxious to make your acquaintance. Come, and I will present you to her.' It is regularly another girl who thus plays the part of go-between. She goes farther. 'Why don't you pay attention to Nannie? She is charming, I assure you. I think you would please her.' She doesn't think it—she knows it; for Nannie has made her her confidante, and entrusted her with this message."

But the only conclusion which M. Bourget, more generous than some of his compatriots, draws from his multitudinous anecdotes of this kind is that "the American girl is, before all things, a reasoning creature, fitted both by nature and education for self-guidance." He approves, in short, of what the Yankees charmingly call "Daisy Millerism."

One might go on for ever quoting from this very amusing work, which should be more popular with the general reader than with the student. The sketch of American society, of which the sketcher is inclined to speak almost in the words of Horrebaw upon the snakes of Iceland; the delightful autobiography of a French cow-boy; the "cheers" of certain universities, which express "a singularly untamed joy of living," such as that of the University of Indiana—"Gloriana, Frangipana, Indiana! Kazoo, Kazah! Kazoo, Kazah! Hoop Lah! Hoop Lah! State University, Rah, Rah, Rah!"—all tempt the copyist. But I must

leave the book with another expression of gratitude. A share should go to the translator, who has done his work fairly well. Here and there, indeed, one notes such Americanisms as "back of" for "behind," and such slips as "editor" for *éditeur*—"publisher," or "circle" for *cercle*—"club." But these are rare, and the version is more than respectable, although it cannot pretend to equal the ingenious, musical, and limpid prose of M. Bourget himself.

W. E. GARRETT FISHER.

The Life of Sir William Petty, 1623-1687.

Chiefly derived from Private Documents hitherto unpublished. By Lord Edmond Fitzmaurice. (John Murray.)

LORD EDMOND FITZMAURICE is already known to all students by the conspicuous service which he rendered to historical literature many years back in writing the *Life of his ancestor, the Earl of Shelburne*, a work which did much to render intelligible what had hitherto been one of the most enigmatical political careers of the eighteenth century. He now takes a stride still further into the past, and gives us the biography of a more remote progenitor, who, though he can hardly be said to have played as prominent a part on the public stage as his descendant of the Georgian era, is yet one of whom we are glad to learn more. The name of Sir William Petty, the seventeenth-century statistician and economist, will be familiar to many readers of Macaulay, to mention no more recondite authority; and yet it cannot be said that any detailed information about the facts of his life existed in any accessible form before the publication of the present volume. Lord E. Fitzmaurice has had access to many MS. sources hitherto out of reach, of which he has made copious and admirable use.

William Petty was the son of a clothier in the small town of Romsey, in Hampshire. From his early years he displayed considerable ability and independence of spirit, which he illustrated by a determination, at the age of fifteen, "to see the great world outside his native town." Such has been the case with many lads before and since; but few have gone about the business with such a cool and practical determination as was exhibited by this precocious youth, who, after contriving to embark as a cabin-boy on a vessel bound for France and being left on shore in a foreign country with a broken leg, at once began to make the most of his opportunities. He aroused the wonder of the inhabitants of Caen by relating his adventures in Latin, and

"as soon as he was able to move he was sent for by an officer, who, having served with distinction in the civil wars of France, was desirous of knowing something of naval tactics also. These young Petty contrived to expound in Latin, to the satisfaction of his employer. A gentleman of rank desirous of visiting the English coast, but unacquainted with the language, next employed him as teacher, and paid him well enough to enable him to buy a suit of clean linen. 'Vestibus irradio nitidis' is the triumphant record of this transaction in some Latin verses containing a sketch of his early life and adventures."

The youthful Englishman now determined to apply himself to the task of securing as good an education as possible, though his conduct in this matter must surely have excited the horror of the Puritan traders of the West of England among whom he had been bred, if it ever came to their ears.

"Determining to abandon the sea, he entered himself at a private school at Caen, but did not fail to discover that the education offered by the Jesuits' College was the best to be had. It was the habit of the students from all the colleges to bathe in the river which runs through all the promenades which surround the town. Here William Petty met and made acquaintance with many of the Jesuit students. The result was an offer on the part of the Fathers to take the young Englishman as a pupil, on condition that their attempts on his religion should be confined to prayers for his conversion; an offer which he accepted."

He considered his education completed at the age of twenty, when, by his own account, he had acquired a knowledge of

"the Latin, Greek, and French tongues, the whole body of common arithmetic, the practical geometry and astronomy conducing to navigation, dialling, &c., with the knowledge of several mathematical trades; all which, and having been at the University of Caen, preferred me to the King's Navy, where at the age of twenty years I had gotten about three-score pounds, with as much mathematics as any of my age was known to have had."

On the outbreak of the Civil War in England Petty seems to have felt no particular sympathy with either side, if we may judge from his choosing to spend several years on the continent out of the way of the struggle: conduct which contrasts strikingly with that of Milton, who hurried home at the same time, thinking it base to remain abroad while his countrymen were contending for their liberties. In Paris he "made the acquaintance of Hobbes, like himself a refugee from civil strife. The great philosopher at once recognised his ability and admitted him to familiar intercourse."

Petty returned to England in 1646, and for a time followed his father's business, but occupied himself largely with novel inventions of various sorts, such as "a double writing instrument, a machine for printing several columns at once, a scheme for making a great bridge without any support in the river over which it stands." In this last idea he was certainly considerably in advance of his age, and his name deserves to be mentioned as an early anticipator of Telford's magnificent suspension bridges.

After a brief career as Professor of Anatomy at Oxford, Petty entered the service of the Commonwealth as Physician-General to the Army in Ireland, and to the end of his life his destinies were closely linked with that country. The Cromwellian settlement was then being enforced with all the vigour and rigour which such writers as Mr. Froude and Mr. Goldwin Smith regard as the model way of dealing with Ireland; and Petty was not one who was likely to feel any sympathy with the unfortunate natives, whom he regarded as savages to be improved off the face of the earth. He took a prominent part in the great survey of the country, which reminds us of the Domesday Book of the Norman conqueror

of England, and obtained as his reward a share of the confiscated lands substantial enough to arouse the jealousy of less fortunate claimants. In the political conflicts which preceded the Restoration he took no share, and his main anxiety seems to have been for the security of his Irish property. He was fortunate in obtaining the full satisfaction of his claims, and he had now leisure to turn his attention to the scientific matters in which he had always been interested. He took a leading part in the foundation of the Royal Society, and was knighted when that body received its charter in 1662.

It was during the reign of Charles II. that the works were written by which Petty's name has chiefly been known to posterity. Of these, Lord E. Fitzmaurice has given a full and careful analysis. The most important are the *Treatise on Taxes* and the *Political Arithmetic*. For the economical history of the country these treatises are invaluable; and, considering the age in which he wrote, the author may claim to rank high as a theorist. We are rather surprised by his general freedom from the fallacies of his time than by his occasionally showing traces of their influence.

"It was no mean achievement for any writer in the seventeenth century to have discerned the great theoretic truth on which free trade depends; to have clearly realised that the highest wisdom did not consist in closing the ports or in prohibiting exports; to have been willing to welcome the arrival of foreign wealth, even if money had in the first instance to go abroad to fetch it; and, finally, to go as far as to allow that it was far better to consent even to the importation of perishable goods than to prohibit trade altogether—even though what is said on all these subjects may occasionally appear slightly inconsistent with something that has gone before, or may occasionally be a little uncertain in sound, or not be pushed to the full logical consequence of the premises, or be accompanied by too many apparent concessions to adversaries."

Petty died in December, 1687, about a year before the Revolution. His last months were embittered by the troubles which threatened his possessions across the channel in consequence of the Irish policy of James II. The expulsion of the Protestant colony which he had planted at Kenmare is stated by Lord E. Fitzmaurice to have happened in February, 1688, two months after his death. If this date be correct, Macaulay has post-dated the event by a year, for he places it in the beginning of 1689, in connexion with the general rising of the Irish in James's favour after the Revolution. It can hardly be that our author has forgotten that February, 1688, by the usage of the time would mean February, 1689 by modern reckoning, since he distinctly says that the refugees on their arrival in England found that "Sir William had died a short time before." It would appear, then, that we have come across a slip not hitherto detected by any of the numerous critics of Macaulay.

R. SEYMOUR LONG.

"POPULAR COUNTY HISTORIES."—*A History of Suffolk*. By John James Raven, D.D., F.S.A. (Elliot Stock.)

SUFFOLK hitherto has lacked its historian, for the works of Suckling, Gage, and other antiquaries treat only of portions of the county, and of these more from the archaeological than from the historical standpoint, because at the time when they were written the larger significance of the materials was not grasped. We are, as Lord Acton remarks in his inaugural lecture, only at the "beginning of the documentary age destined to make history independent of historians." As the sources whence some of his material is collected shows, Dr. Raven is not insensible to the new method, and to this new subordination of the historian. The limitations of the series in which his book is included are responsible for its being rather an introduction to a future history of the county than exhaustive in itself; but in the degree that it lacks vividness and proportion the responsibility is his alone. Now and again we have illuminative passages, as when a Pepysian quotation is given from the diary of "Mr. William Coe, of Mildenhall," or an extract from the Paston Letters; but, on the whole, the pageant of life moves in colourless procession across the page. Too often, also, the matter is either dispersed or merely allusive. In the references, for example, to Dunwich there is nowhere any grouping of facts which would impress the reader with the antiquity and importance of the place. This *Sitomagus* of Antonine's Itinerary has so venerable a record that far back as the time of Edward the Confessor its decay is spoken of as imminent. It was first seat of the bishopric of East Anglia, which was transferred to Thetford in 1075, and twenty years later to Norwich. It is now a mere hamlet; All Saints', the ruined survivor of its many churches, staggers, as it were, on the edge of the cliff out of whose crumbling face the waters wash the skeletons of bygone generations. Readers of Swinburne will remember that he makes this scene the subject of one of his finest, because most restrained, poems.

Scarcely more satisfactory is the treatment accorded to another venerable ruin: that of the shrine of St. Edmund at Bury, before which, in 1214, on November 20, the day of the patron saint, the barons took oath to continue in arms against the king until he should grant Magna Charta. But it shall be counted to Dr. Raven "for righteousness" that the abbey history reminds him of the famous chronicle of Jocelin of Brakelond as furnishing Carlyle with a noble text in *Past and Present*.

As the author points out, Suffolk, both in form and boundary, is simplicity itself. On the whole, the country is flat; shingle beaches alternate with low sandhills along the coast, which is fringed with bracken or heather, and with the gorse that is only "out o' bloom when kissin's out o' fashion"; but inland the scenery is undulating, and no county is watered by finer tidal rivers. Of these the Stour and the Alde are of such width as to assume the character of "broads" at high tide. The geological features, of which

Lyell made exhaustive study, are briefly described in the opening chapter, which includes an account of the celebrated discoveries of flint implements, prominently linking Suffolk with prehistoric times. If, as now seems probable, there is no break between the palaeolithic and neolithic ages, Suffolk illustrates completely the continuity of man's occupation of north-western Europe. For here and there one may note descendants of the small, swarthy folk who are classed as Iberian, the link between the polished-stone using races and the invaders who in these parts were largely represented by the Iceni. Reference to these, and to their unsuccessful revolt under Boadicea against the Romans, brings Dr. Raven to the congenial task of tracking the two roads which, in Antonine's Itinerary, traverse Suffolk. Here he discusses the probable site of the Villa Faustini named in Iter. V., and assigns this to Stoke Ash, instead of, with older authorities, to Bury St. Edmunds. As to the occurrence of the name, he suggests that "some visitor to the eastern part of Britain, beholding the jolly cheer at the house of his host," called it after the villa at Baiæ described by Martial (*Ep.* iii. 49). But it is in relics from Norman times onwards that Suffolk is rich. The castle at Burgh is Roman; but more famous is that at Framlingham, where Mary raised her standard on July 11, 1553. Among manor halls, Parham survives, with its unsurpassed Tudor gateway, as a lovely relic; while not less picturesque is Helmingham, where the drawbridge is still raised at night, and where still live the Tollemaches, in whose name we have remarkable "survival of the ante-conquestal Taelmag." Suffolk "hath," to quote Fuller, "no cathedral within"; and vanished is "the Abbey Church in Bury so magnificent that the sun shineth not on a fairer." But it abounds in fine churches, of which it suffices to name Lavenham, Stoke-by-Nayland, Blythburgh, and Framlingham, in which last lie the more famous of the Howards.

To refer to these—noble examples of the perpendicular, being mainly of the fifteenth century—is to awaken memories of the martyrs. Albeit gentle and simple alike supported Mary, Suffolk, like its sister county Norfolk, was a stronghold of the Reformation, and gave of her "seed of the church" in the martyrdom of some forty persons during the Queen's reign, the more notable of whom were Rowland Taylor of Hadleigh, and Noyes of Laxfield. The Puritan spirit, offspring of the anti-papal, secured Cromwell the support of East Anglia; and nowhere more than in Norfolk and Suffolk did the Long Parliament find willing executors of its decree "for the defacing, demolishing, and quite taking away of all images, altars, or tables turned altar-wise, crucifixes, superstitious pictures, monuments, and reliques of idolatry, out of all churches and chapels." The diary of one of the most notorious of the "Parliamentary Visitors," Dowsing of Laxfield, supplies ample evidence of this; and, as Dr. Raven remarks, "the wonder is that a picture in a family Bible, a title-page woodcut, an engraved capital letter, was allowed to remain."

The reference to county worthies is brief, perhaps because space-limits compel; or because, as in the case of Wolsey, the fuller record "belongs rather to the general historian." But the list is neither meagre nor unvaried, including commanders of the type of Broke, hero in the action between the *Shannon* and the *Chesapeake*; poets so different in style as Suckling and Crabbe; and circumnavigators in the person of Cavendish. Brief, too, is the treatment of the ethnology, dialect, and folk-lore of a county which still offers a fruitful field of inquiry in each of these branches of anthropology. But more than bare allusion is not to be expected within the three hundred pages of the book; and it must suffice that Dr. Raven has omitted nothing essential, while he has indicated where fuller information can be gleaned.

EDWARD CLODD.

Stella, and An Unfinished Communication: Studies of the Unseen. By C. H. Hinton. (Sonnenschein.)

THIS little volume contains an attempt to "press on into that path wherein all that is higher is more real, hoping to elucidate the dark sayings of a bright faith." For the study of this "Higher World we need to form within our minds the instrument of observation, the intuition of higher space, the perception of higher matter." It deals, like Mr. Hinton's *Scientific Romances*, with the fourth dimension, through which we postulate a "consciousness in us deeper than thought, which is directly reached, which is reminded of the higher existence by the clear depth of waters, by the limitless profundity of the night-time sea."

"The idea of substance is a path, not a finality. As with substance, so with the self. We must remember that the self is a relative term by its very origin and definition, as that which appears to the consciousness in appetites and passions, it is itself an appearance of a self beyond. This self beyond is not to be found in an introspection of the self we know, but in the consideration of ourselves as given with others, of ourselves as changing. The higher self is that through which these conflicting selves exist, through which each has its individuality. The hindrance to our entering on the path is that we judge everything by our consciousness, as if that were fixed, instead of recognising that the question is how our consciousness comes to assume the form it does."

A similar method of treatment, as applied to religion, may save man from despair at the crumbling of old beliefs:

"We have erred, as often before, in assuming as an ultimate what is merely a relative term. We must explore the higher matter, that to which our matter, as we conceive it, is but an abstraction. Entering on this path, we become aware that in religion we have an imitation of realities, which, from the most concrete and physical point of view, are infinitely important to us."

To realise these mysteries man must be purified of himself, and learn to live for others. The philosopher experiments in this direction by making a young girl, Stella Hollies, invisible, and thus freeing her from the temptations of vanity. He

imbues her with the spirit of his teaching and hopes that her personal influence may have an effect to be compared "with the history of man in respect to religion":

"If by chance some man meeting my Stella, without a word of guidance, were to become aware of her, and, imagining her to be a spirit, to love her, she would seem unreal to him, having no share in the greater part of his life. But gradually manifestation after manifestation of reality would come, till at last he found a helpmate as real as anything in his life before, but infinitely more important to him."

We hasten to add that only a very few pages are devoted to the direct exposition of this abstruse philosophy. The remaining chapters tell, simply and brightly, the story of Stella Hollies after her guardian's death: how Hugh Churton found and loved her, lost and sought for her, once more discovered and married her, finally moving her soul to a pure devotion which taught the charity of becoming visible for his sake. The conclusion was necessary, perhaps, because—as the author puts it—"Churton had even more than the average English incapacity for ideas."

"An Unfinished Communication" is even more subtle. The teachings of "Mr. Smith, Unlearner," are oracular and poetical, but the death-visions of the ego in this romance have at least a final solution to offer:

"All thought, all questioning of the Unseen, is but a step towards her whose soul moves with ours; all is unable to be understood by those incapable of love."

"And may be for a period, as I pass again and again in life through the changes that we in life's concentration think are all, I may not see Natalia. But I know she awaits me. How long it will be I know not, but each moment of silent earnestness, each trace of that great will which alters all, in all my life, I prize and worship, for it brings me nearer her."

"Stella" is a charming creation, and the volume may be enjoyed without regard to its teaching. The invisible heroine produces some amusing and dramatic situations, around which the plot is cleverly constructed. The writing is rapid and easy, though occasionally careless; and in passages of incidental description and reflection Mr. Hinton is shrewdly satiric. Here, for instance, is a picture of Churton and his father:

"The two were much alike, characterised like many Englishmen by a disinclination for a life of study amounting to incapacity. They were the kind of men who have the habit of being elected captains of their football or cricket teams when young, and of being people to be considered afterwards; but of a mental disposition which makes it an episode of a decidedly healthy tendency for them to attempt to be selected for administrative posts by competitive examination."

"An Unfinished Communication" contains several of those fascinating and effective little tales and allegories—complete in themselves—which Mr. Hinton used to write as a young man, though I am not aware that any of them have been published. Here is the story of the artist who, by living in "one look, one movement, one faint glimpse" of his love, may learn what art is—"that intense effort, with its little all of visual rays, to keep the reminder, that is on the

face of sky and mountain, sea and man, of a bliss that has turned from man." Here again is legend of the murderer that helped others to live; of "Don Quixote's one happy day"; of the Indian "who having nothing yet gave us the greater gift"; of Anstruther who "did not ever see her again"; of Nature, St. Paul, St. Simeon, and The Judge; of Gretchen; and of the carpenter who was "always pulling bones out of wolves' throats, and thorns out of their paws, and their legs out of trees."

R. BRIMLEY JOHNSON.

NEW NOVELS.

Heart of Oak. By W. Clark Russell. 3 vols. (Chatto & Windus.)

A Modern Crusader. By Sophie F. F. Veitch. (A. & C. Black.)

Susannah. By Mary E. Mann. (Henry.)

Some Annals of an Italian Village. By Mme. Galetti. (Horace Cox.)

Josephine Crews. By Helen M. Boulton. (Longmans.)

The Long Vacation. By Charlotte M. Yonge. (Macmillans.)

My Doubles, and Other Stories. By John T. Blanch. (Digby, Long & Co.)

Gladys Woodley; or, the Bride of Amiel. By Eglantine. (Elliot Stock.)

The Chain of Gold. By Standish O'Grady. (Fisher Unwin.)

The Heart of Man. By Silas K. Hocking. (Frederick Warne.)

Life's Blindfold Game. By Maggie Swan. (Oliphant, Anderson & Ferrier.)

MR. CLARK RUSSELL has succeeded to the heritage of Marryat and Dana. There is a wonderful go about some of his stories which makes one hold one's breath. His latest venture, *Heart of Oak*, which he describes as "a three-stranded yarn," is as thrilling as anything he has written. The description of how the *Lady Emma*, and those who sailed in her, battled for very existence during a cyclonic tempest in the Southern Seas, is full of spirit and vigour. Half the first volume is occupied with a graphic account of an experience which is almost inconceivable by landmen. There was—of course—one lady passenger by the vessel, the daughter of a baronet, sent round the world for the benefit of her health. She sees her companions on the ill-fated vessel perish one by one, until the death of the captain and his wife leaves her alone in her agony. Her privations and perils are unexampled. She is miraculously found by a sailor, also a waif of the sea; and the two are cast upon a desert island of ice, where they are rescued months afterwards by an expedition taken out by the lady's lover. The story is in parts almost unbearable from its terrible passages, but as to its power there can be no question. Take it altogether, it is the strongest work its author has hitherto produced.

A moral struggle of a type sometimes witnessed in real life is depicted in Miss Veitch's *A Modern Crusader*. To the village of Glendarff there comes a new minister,

Arthur Reid. He is young and full of religious and philanthropic enthusiasm. His crusade is against the crying evils of the time, and especially that of intemperance. Several examples of the effects of heredity in connexion with this vice are given, and one of them, which relates to a young lady betrothed to the village doctor, is especially painful. Reid's chief parishioner is a man named Duff, who has acquired wealth, not always by reputable means, through the drink traffic. There is constant warfare between him and the minister. Yet Duff admires the manliness and independence of his foe, and when he dies leaves him his vast fortune. Reid, true to his principles never to profit by the trade in intoxicants, renounces the entire bequest, to the amazement of the villagers. This story is extremely well written, and all its characters are sharply and crisply drawn.

One scarcely knows what to say about *Susannah*. It is certainly not without ability, but it is put together in a loose and disjointed fashion. Some of the characters remind us of Dickens, and the description of them and their conversations read almost like a caricature of the great novelist. Mrs. Foote, who takes charge of the heroine when she is thrown upon the world, is drawn with real humour, and the same may be said of her son, the Paragon. His love-making will excite many a hearty laugh. The book has its melancholy passages, too, with glimpses of depraved human nature. Miss Mann is evidently a person with something to write about; but the style and conception of her present story are amateurish. She will probably do better work, and work better fitted to gain a permanent hold of the reading public.

The sketches of character in Mme. Galetti's *Annals of an Italian Village* are excellent, and evidently the result of personal observation. The poor and truculent Count Tito Giordani and his beautiful daughter Stella are especially striking. The Count talks unceasingly of the equality of man, and thus leads more than one aspiring youth astray; but when it comes to translating his theories into practical action no one is more conservative or aristocratic. The Baron Ornatò, on the contrary, the lover of Stella, acts out the doctrine of the true brotherhood of man without preaching it. Wherever a good deed is to be wrought, or some miserable offender or sufferer is to be saved from the consequences of his wrong-doing or weakness, he is sure to be found in the front. The Sindaco and his daughters will furnish some amusement. There is not much plot in the book, an unfortunate early entanglement of the heroine with a ruffianly soldier of the municipal guard providing the only exciting passages. The merit of the sketches lies in their obvious truthfulness.

Josephine Crews is a painful narrative of vice and squalor. The wretched childhood of Josephine in the London slums, where she lives with, and is starved yet withal loved, by a drunken mother, is told with an accuracy of detail which moves us deeply. When Josephine is taken into her uncle's home after her mother's death, she has all

the material comforts of life, but her footsteps are dogged by the old vice. Her cousin Pete, a youth of real genius, whom she comes to love with every fibre of her being, and by whom she is loved in return, is a secret slave to liquor. Josephine is a long time before she discovers his terrible secret, and when she does so is overwhelmed by it. Earnest efforts are made to reclaim the lost soul; but he sinks deeper and deeper into degradation, and the last glimpse we obtain of him is pitiable in the extreme. This volume is written with no little literary strength and skill.

Candour compels us to say that in *The Long Vacation* Miss Yonge is, for the first time in our experience, dull and wearisome. The book consists almost entirely of conversations between young people; and though some of the *dramatis personae* are constantly inferring in speech, "What a clever boy (or girl) am I!" many of their attempts at wit are far-fetched. It would be impossible, of course, for the author to write any work without some merit; and for what it is, the present story is as well done as any other person could do it.

In the preface to *My Doubles, and Other Stories*, Mr. John T. Blanch thanks his critics for the generous words of encouragement they extended to his previous story. All we can say is that, if it was anything like *My Doubles*, they incurred a heavy responsibility. His present sketches are poor and jejune, and there are some mistakes which an author ought not to make. For example, the Hon. Mrs. Doltimore should not be spoken of as "her ladyship." Dr. Garfunkle could not take the degree of Ph.D. at Durham University, because the university does not grant that degree. As to the knight-errant in the *Decameron* unsheathing his sword and cutting the cord which bound a maiden to a tree, we should be glad to know which incident in Boccaccio this refers to. Again, a man does not leave "personality" in his will. The story of "Mortimer's Millions" has a certain go about it; but we do not care either for the style or matter of the rest.

Gladys Woodley is a most bewildering book. The heroine is divinely good, but, humanly speaking, very objectionable; for she plays it low down on her mother by propounding such questions as this—"Do you think, mamma, that evil preponderates over good in this world?" You can never catch Gladys napping from that ineffable state of goodness in which she daily lives, and which will make the average reader feel very wicked by comparison. As she grows up she dreams dreams and sees visions. Once or twice she is visited by her twin angel-spirit from the unseen, who takes the form of a transcendently beautiful seraphic youth. Of course this is very pleasant; and when a certain worthy mundane individual, Dr. Farnley, proposes to her, we are not surprised that she sorrowfully tells him they can never be more than ordinary friends. Then Dr. Farnley begins to see visions himself, who also take the form of an angelic spirit; and they seem to have such a sense of the fitness of things in the other world that Dr. Farnley's twin

soul is an idealised woman. He now recognises with Gladys that they are not for each other. This is altogether a most wonderful book, whose spiritual philosophy we are incompetent to unravel; but we are able to discern that the characters are inexpressibly silly.

Mr. Standish O'Grady is a vigorous writer, with no slight power of imagination. His tale of adventure on the west coast of Ireland, *The Chain of Gold*, has a smack of the marvellous about it; but it is the kind of book to suit all lovers of sea-stories. The wreck of the two brothers, and their enforced captivity in a cave on a rock-bound coast, together with their desperate struggles for life, is graphically told. The picture of the storm, too, is drawn with realistic skill. The discovery of the chain of gold reads like an incident from Dumas or Jules Verne.

The Heart of Man, by Mr. Silas Hocking, is by no means equal to *Doctor Dick*, which immediately preceded it. It is comparatively commonplace, and there is nothing in the literary style to lift it above the ordinary stories of the day. An unintentional homicide, with the flight, hiding, and subsequent capture of the unfortunate offender, are by no means new incidents; and Mr. Hocking has not invested his characters with any special interest, or described them with striking ability. Mary Jessop, who courageously clings to the fugitive, is doubtless the best drawn. The cynical proverb said to be peculiar to Tallyfechan, "Trust no man any further than you can see him," is surely current everywhere in this country.

The loves of David Grey and Mary Elworthy, as veraciously set forth in *Life's Blindfold Game*, were very chequered. Grey was minister of the Presbyterian Church in Northgate, and Miss Elworthy was mistress in the public school. For a time Grey fell a victim to the machinations of the fascinating, but worthless, Constance Heath; and it was only certain sharp lessons in adversity which showed him how blindly he had been deceived. Then he turned to Mary Elworthy, who had loved him all through, and who was a veritably good and noble woman. Miss Ewan gives a considerable amount of space to the struggles at the ironworks in Northgate, and the strike which resulted. In this strike one Paul Wyngate played a very prominent part, and was unwittingly the cause of the death of the director of the works. Wyngate, however, was a splendid fellow, and far above his station in talents and aspirations; but he was severely handicapped by his family, who lazily batted upon him. This story is brightly written, and it evokes pleasure and sympathy in the reader.

G. BARNETT SMITH.

CURRENT THEOLOGY.

The Constitutional History and Constitution of the Church of England. Translated from the German of Felix Makower. (Sonnenschein.)

THIS is a remarkable production, both in conception and execution. As the work of a barrister in Berlin, it is one more fresh testimony to the indefatigable industry of

German students, even in fields of labour remote from their local and national interests.

Some notion of the ground covered may be gathered on our enumerating the principal topics dealt with. Mr. Makower first sketches the history of the constitution of the Church of England from the earliest times, through the medieval period, and since the Reformation, dealing also, though with less minuteness, with Scotland, Ireland, and the daughter churches of the Church of England in the colonies and in the United States. The sources of ecclesiastical law are then dealt with. An important chapter follows on the relation of the Church of England to other Christian Churches. And the remainder of the bulky volume is devoted to such questions as the relation of the Crown to the Church, the constitution of the ecclesiastical courts, and the offices and duties of ecclesiastical functionaries, from archbishops down to sextons, beadles, and organists. The work may be said to be quite up to date, such modern developments as sisterhoods, deaconesses, and the House of Laymen being duly noticed, while the recent Cabrera consecration and the Clergy Discipline Act (1892) are not ignored. The method adopted is familiar to readers of the modern German ecclesiastical historians. The text states the leading facts, often in the baldest terms, and the copious footnotes supply (in general) sufficiently full extracts from the original sources and authorities on which the author founds. This method, repellent though it is to the general reader, makes the real value of the work to the student.

The section on Cathedral Chapters would have been more valuable if the internal constitutions of the medieval chapters had been dealt with more fully. We should have been given some clear account of the offices of the *quatuor principales personae*, who were, indeed, the four columns on which the whole structure rested. The *Register of St. Osmund* (as edited by Mr. Jones), which duly appears in Mr. Makower's "Conspectus of Literature," would have supplied ample information as to Salisbury, from which the differences elsewhere were unimportant. We find it remarked (p. 301) that "the expression often used in English Acts of Parliament 'dean and chapter' is inaccurate," because the dean was himself a member of the chapter. We shall not defend the logical accuracy of this expression any more than that of the familiar phrase, "the bishops and clergy"; but it would be an error to suppose that the expression has not the very best possible authority, being constantly found in the writs and legal instruments of the caputular bodies, which run in the name of the Dean and Chapter.

The section that deals with the relation of the English Church to other Christian Churches enters on debatable ground, and strangely ignores the question whether the admission to office in the Church of England of persons non-episcopally ordained in the reign of Elizabeth was legal or only an irregularity and abuse. Mr. Makower seems to base the existing law on the Caroline Act of Uniformity (1662), and omits to notice the Ordinal of 1549, where it is alleged, that "it is requisite that no man (not being at this present bishop, priest, nor deacon) shall execute any of them, except he be called, tried, examined, and admitted according to the form hereafter following." So that the Church's rule dates from the Reformation under Edward VI.

Taken as a whole, this work is a valuable addition to ecclesiastical literature, and supplies a conspectus of the constitutional history of the English Church not to be found elsewhere. We have one serious fault to find, and it is a fault of the first magnitude in any work of this kind: the index is meagre and defective.

TWO BOOKS OF TRAVEL.

Travels and Adventure in Northern Queensland. By Arthur C. Bicknell. (Longmans.) Mr. Bicknell tells us that he is more accustomed to handle a gun than a pen, and has been persuaded by friends better acquainted with the literary world than himself to write an account of his travels in a country so little known to the ordinary traveller as Northern Queensland. This advice of friends is an excuse as old as the hills for rushing into publication, and it is as futile as it is old; the author's narrative of his tour could well stand on its own merits, were it not for a fatal conflict between the preface and the first chapter as to the date when it was undertaken. He begins his preface thus:

"In the year 189—I undertook an expedition to Queensland, in company with an old friend, Arthur Lomen Bradford."

Chapter i. opens thus:

"In the summer of 188—I and my friend, Arthur Bradford"

What possible reason could there have been for not giving the actual year? Colonies advance so rapidly that the difference of some years, the difference of whether the tour was undertaken in the "eighties" or the "nineties," is a matter of paramount importance. We are inclined to think that 189—is correct. The author does not give a very favourable picture of the part of the colony he visited: what with the heat, the flies, and the mosquitoes, life in summer must be almost insupportable. Then there are those sudden floods that absolutely cut off communications, of which Mr. Bicknell had a very uncomfortable experience. At the time of his visit gold-mining in North Queensland was not successful, most of the companies had exhausted their funds and were heartily sick of the expenses attached to mining under Queensland Government laws. The import duty on machinery is 25 per cent., and the registration fee demanded by the Government from one English company was £1340! The company, however, failed before this sum was paid. Out of many English companies, representing a huge amount of money, only one or two still exist; and these are struggling on against insurmountable difficulties, and must very shortly be wound up. The author gives another instance of the short-sighted greediness of the Queensland Government in its cable charges between the colony and England: these drive all the business to Melbourne and Sydney.

"Is it likely," asks Mr. Bicknell, "that English money will ever flow again into these fields? I doubt it. India with its cheap coolie labour and railway facilities, and Africa with its Kaffirs, both three weeks nearer the old country, offer a much better field for speculation."

The Romance of the Woods. By F. J. Whishaw. (Longmans.) No one would gather, did he not know the author's previous essays, that under this inappropriate title are bound together ten studies of Russian and Finland outdoor life. Even "A Finland Paradise" is an account of a night's fishing; while "Duck Shooting on Lake Ladoga" and one or two more have nothing to do with the woods. Waiving this, however, Mr. Whishaw has put together some excellent sketches of lands and their inhabitants which are little known to most Englishmen. He has a keen eye for the beauties of a country, and great aptitude in describing them, so that his readers may realise the district for himself. Birds he loves well, and his ear is sensitive to every note and chattering intonation of his favourites. He has particularly studied the bear, and his striking pages on this animal throw more light on its traits and habits than can readily

be found elsewhere. The chapter on "The Folk-lore of the Moujik" is excellent, and shows how cleverly the Church has seized upon these beliefs and consecrated them by special services which redeem any good points from heathenism. This may be seen in the Russian belief that cuckoos are really unbaptized souls. There is much that is deeply interesting to the student of popular beliefs in the stories of *rusalki*, *liéshuie*, and *znaharke*. The legend of the unbaptized spirit's wanderings is very prettily told, and is quite free from the slight tinge of flippancy which pervades some of these chapters. Perhaps the author is a little too confident in his assertion that the willow-grouse is the parent of our own red grouse. For the rest, most people will thoroughly enjoy these observant, pleasant essays. Mr. Whishaw might continue his Russian studies with profit.

NOTES AND NEWS.

MESSRS. EYRE & SPOTTISWOODE will publish early in December a popular illustrated volume, designed to give to the ordinary reader a general knowledge of the textual history of the Bible down to its latest translation into English, as well as to assist beginners in the study of textual criticism. The author is Mr. F. G. Kenyon, of the department of MSS. at the British Museum. The illustrations will exemplify in facsimile the characteristics of the MSS. and the errors of the scribes.

MR. T. FISHER UNWIN has in the press a new volume by Mr. J. J. Jusserand, to be entitled *English Essays from a French Pen*. Among the subjects treated of are—"The Forbidden Pastimes of a Recluse in the Twelfth Century"; "A Journey to Scotland in 1435"; "A Journey to England in 1663"; and "A New Document relating to Voltaire's Stay in England." The book will be illustrated with photogravure and other reproductions.

MESSRS. RICHARD BENTLEY & SON announce *Memoirs of Father Healey*, the famous parish priest of Ballybrack and Little Bray, illustrated with a portrait.

SIR EDWIN ARNOLD has signed 1000 portraits for the frontispiece of the autograph edition of the *Book of Good Counsels*, to be issued by Messrs. W. H. Allen & Co. immediately. It contains twenty drawings, by Mr. Gordon Browne.

MESSRS. WILLIAMS & NORGATE will publish early next week a translation of Prof. Willibald Herrmann's *Verkehr des Christen mit Gott*. The author writes from the standpoint of the school of Ritschl; and this is the first book, we believe, to appear in English from the pen of one of Ritschl's followers. It will form a volume of the publishers' "Theological Translation Library." The next volume of the series will be the second of Prof. Weizsäcker's work on the Apostolic Age.

A Sinner's Sermons is the title of a new book shortly to be published by the same firm. In it the tables are turned, and the preacher is preached to. It is a severe, but not unkindly, indictment of the follies in belief and practice of many religious people.

MESSRS. HUTCHINSON & Co. will publish immediately a new novel by Miss L. Dougall, entitled *A Question of Faith*.

MESSRS. G. P. PUTNAM'S SONS announce *The Red Republic, a Story of the Time of the Commune*, by Mr. Robert W. Chambers. With the dramatic scenes of the Commune is interwoven an idyl of love and art, as developed in a quiet studio and secluded garden in the old quarter of Paris.

MR. T. FISHER UNWIN will publish next week a novel, by Mrs. Eleanor Lightfoot,

entitled *Body or Soul*, described as a sketch of modern English society from a satirical point of view.

MAJOR-GENERAL J. BLAKSLEY (of the Buffs) will publish next week, through Messrs. W. H. Allen & Co., a volume entitled *Footprints of the Lion, and Other Stories of Travel*, with mezzotint frontispiece, and thirty-two other illustrations from photographs.

The Romance of Rahere, and Other Poems, by E. Hardingham, and *Drifting Through Dreamland*, by T. E. Ruston, are among the new volumes of verse to be published shortly by Mr. Elliot Stock.

MR. ALEXANDER GARDNER, of Paisley, will publish immediately a volume of poems, entitled *The Viking's Bride*, by R. Menzies Fergusson, author of "Rambles in the Far North."

THE next volume in Macmillan's series of "Illustrated Standard Novels" will be *Disraeli's Sybil*, with illustrations by Mr. E. Pegram.

WE hear that Mr. William Tirebuck's recent novel, *Miss Grace of All Souls*, has passed into a second edition.

THE second edition of Mr. Archibald Forbes's *Memoirs and Studies of War and Peace* has already been exhausted, and a third will be ready next week.

THE existence has just been made known of a long series of literary letters, addressed during the early years of the present century to George Thomson, the publisher of that Miscellany of Scottish Song to which Burns contributed. Unfortunately, the series does not go back to the lifetime of Burns himself; but there are interesting letters by his widow, his brother Gilbert, and his son James Glencairn. The later correspondents include Byron, Walter Scott, Moore, the Ettrick Shepherd, and Joanna Baillie; and also Haydn, Beethoven, and Weber; while Dickens comes in as having married a grand-daughter of Thomson. The letters are to be printed in the *Glasgow Evening News*, beginning with this week.

AT the London Institution, on Monday next, Mr. Augustine Birrell will deliver a lecture on "Robert Stevenson."

THE following arrangements have been made by the committee of the Carlyle's House Purchase Fund for Wednesday, December 4, the centenary of Carlyle's birth. A loan collection of portraits, pictures, MSS., and other memorials pertaining to, or associated with, Thomas and Jane Welsh Carlyle will be opened at Carlyle's House, Cheyne-row, at 11 a.m., and will remain open for about a month. A meeting will be held at Chelsea Town Hall at 5 p.m., when the keys and title-deeds of the house will be handed over by the committee to the trust. Mr. John Morley will preside, and Mr. Augustine Birrell and others will also speak.

IT is proposed to erect an organ in St. Paul's School in memory of Prof. Jowett (Captain of the School, 1835-1836). At a meeting of subscribers held last week at the school, the Master of the Mercers' Company (the Rev. Meyrick J. Sutton) in the chair, it was stated that over £800 had already been received, and a committee was appointed to make the necessary arrangements.

THE FORTHCOMING MAGAZINES.

WE hear that Mr. H. Rider Haggard, who has not recently written an African tale, will contribute one to the New Year's number of the *African Review*.

THE Christmas number of *Figaro Illustré*, of which an English edition is published by

Messrs. Boussod, Valadon & Co., will contain the following: "In a Lighthouse on the Sanguinaires," by Alphonse Daudet; "Nuit d'Été," a song by Paul Bourget; "The Fairy Surprise," by Gyp; "Asrael," by Armand Silvestre; and "A Social Triumph," by Jacques du Tillet. All of these will have coloured illustrations; and there will also be two large plates: "While changing Horses," by Alonzo Perez; and "A Letter from Home," by Outin.

MR. E. W. HORNUNG has written a novel, entitled "Irralie's Bushranger," which will appear complete in the December part of *Cassell's Family Magazine*, in addition to its ordinary contents. This part, which forms the commencement of a new volume, will also include the opening chapters of a serial story by Frank Barrett, entitled "A Missing Witness"; an illustrated article on the Royal Palace of St. James, by Mary Spencer Warren; "Paying Occupations for Gentlewomen," by Elizabeth Banks; and the "Eventful Career of the New Commander-in-Chief," by Archibald Forbes. A picture in colours, by S. E. Waller, will form the frontispiece.

THE Christmas Annual of the *Quiver*, entitled "Christmas Arrows," will be published next week. Its principal features will be two complete stories, "No Past is Dead," by Lilian Irene Turner, with illustrations by W. H. Margeson; and "The Little Earl," by the Rev. P. B. Power; also, "The Archbishop and the Birds," by Dayrell Trelawney, with an illustration by C. L. Floris; "Glory in the Highest," a Christmas Carol, words by Arthur Bryant, music by Charles Bassett; and a paper by the Rev. Dr. Hugh Macmillan entitled "The Black and White Camels."

UNIVERSITY JOTTINGS.

IN Convocation at Oxford next Tuesday, it will be proposed to confer the degree of M.A., by decree, upon Mr. H. E. Woodhouse, the new Slade professor of fine art; and also to admit Toronto University to the privileges of a colonial university.

MR. M. H. N. STORY-MASKELYNE has resigned the chair of mineralogy at Oxford, which he has held since 1856. The professorship was founded by the Prince Regent in 1813; but hitherto the duties have been nominal, with a salary of only £100. It now becomes one of the Waynflete professorships attached to Magdalen College; and the holder will be required to reside, and to deliver not less than twenty-four lectures in the course of the year.

THE Provost of Oriel has been elected chairman of the "education committee," in connexion with the new degrees of Doctor of Literature and Bachelor of Science at Oxford. The other members of the committee are: the Master of Pembroke, the President of Magdalen, Prof. Burdon-Sanderson, Canon Driver, Prof. Dacey, Mr. Reginald Lane Poole, and the Rev. R. W. M. Pope.

THE Rev. Thomas Wiltshire, professor of geology and mineralogy at King's College, London, has presented to the Woodwardian Museum at Cambridge a very large collection of cretaceous fossils, containing almost all the known British species, as well as many not yet described. This, added to the collection already in the Woodwardian Museum, will probably make the cretaceous series the finest in the kingdom. There are also included in the gift a number of good specimens from all the other formations, some English and some foreign.

MR. C. C. EDGAR, of Oriel, has been elected to the Craven fellowship at Oxford, which is

now in the nature of an endowment for classical research on the continent.

MR. CHARLES CANNAN, of Trinity, has been elected a delegate of the Clarendon Press.

DR. HENRY SWEET has been elected a corresponding member of the Academy of Sciences at Munich, in the section of philosophy and philology.

A LIST of the subscribers to the Engineering Laboratory Fund is printed in the *Cambridge University Reporter*. The total amount of the subscriptions is £5038, which—with a grant of £1000 from the University—was sufficient to build and equip the new laboratory under Prof. Ewing's charge.

MR. G. N. RICHARDSON has been appointed director of the Day Training College at Oxford, with the title of principal. It appears that the number of students who entered during the past year was only four.

AT the meeting of the Cambridge Antiquarian Society, to be held next Monday, Dr. Montagu James will read two papers: on "The Choir of Peterborough Cathedral," and on "Legends of St. Anne and St. Anastasia."

THE next meeting of the University College Old Students' Association will be held in Gower-street on Tuesday next, at 8 p.m. Prof. T. W. Rhys Davids will tell some Buddhist Folk-tales; there will also be a concert. Old students may obtain cards of invitation from Mr. G. A. Aitken, 12, Hornton-street, Kensington.

PART VI. of *Archæologia Oxoniensis* (Henry Frowde) contains an account of all that is known about the shrine of St. Frideswide, in connexion with some carved fragments that were discovered when the Cathedral was restored twenty years ago; extracts from letters of Sir Thomas Bodley, showing that he was largely his own architect in building the library; the report of the discovery of an old made road near Carfax, the pavement of which is more than eleven feet below the present surface; and a description of a coat-of-arms in the Herald's College, apparently designed by Wolsey himself for what is now Christ Church. This part also contains an index to the series, though it is hoped that two more parts may appear in the course of next year.

IN the collection of Matthew Arnold's Letters, published this week by Messrs. Macmillan & Co., little more than a page is devoted to the facts of his early life. But we are astonished that the editor, who is himself an Oxford man, should have volunteered the statement that "in 1842 he won the Hertford scholarship." Matthew Arnold never won the Hertford; and the scholar of 1842 was Goldwin Smith.

ORIGINAL VERSE.

SAD BOOKS.

NOT many books reveal the pathos deep
That wrings unwilling tears from unused eyes,
When secret, subtle power in ambush lies
And bids the careless reader pause and weep,
Awakening griefs at rest and woes asleep
That sudden start up shuddering phantom-wise,
And Fancy moved to ruthless memory cries,
And silenced sorrows new complaining keep.
But oh! what pathos breathes from stories read

In hushed sick-rooms a weary hour to speed,
To speed an hour—and so few hours remain!
When tired eyes faintly smile, forgetting pain,
And one with riven heart must read and read
Though short the time and so much left unsaid.

DORA CAVE.

MAGAZINES AND REVIEWS.

THE October *Boletín* of the Royal Academy of History of Madrid opens with the new regulations and conditions put forth by the Government for assisting authors and public libraries by the purchase and distribution of books recommended by the various Academies. Then follows an account of the first adjudication of the Fermin Caballero prizes: that for virtue (like the French Monthyon prizes) goes to a parish priest; the literary prize is awarded to Don Joaquin Costa for his "Estudios Iberoicos." Ede Hinojosa gives a highly favourable review of Mommsen's edition of the "Chronica minora, Saec. IV., V., VI., VII.," tomo xi., containing texts relating chiefly to Spain before the Arab invasion. Juan de Riaño prints an Assyrian cuneiform inscription, with illustrations. F. Codera has a catalogue raisonné of Arabic MSS. relating to Spain, on sale by Brill, of Leyden. But the longest article is a series of inedited Bulls and Papal documents of the thirteenth century, formerly belonging to the Monastery of Santa Clara in Barcelona. These are of value, as showing how early began the relaxation of the rules of the stricter Orders.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BARRE, O. Gesammelte Aufsätze. Leipzig: Grunow. 12 M.
BENTZON, Th. Les Américaines chez elles. Paris: Calmann Lévy. 3 fr. 50.
BOAS, F. Indianische Sagen v. der nordpazifischen Küste Amerikas. Berlin: Asher. 8 M.
BROGLIE, Lettres de la Duchesse de (1814-1838), p.p. le Duc de Broglie. Paris: Calmann Lévy. 3 fr. 50.
FESTSCHRIFT zur 300jährigen Jubelfeier d. Hologymnasiums zu Osnabrück 1895. Osnabrück: Schöningh. 8 M.
GUYOT, Yves. Trois Ans au Ministère des Travaux publics. Paris: Chailley. 3 fr. 50.
HAUSEMANN, S. Die Kaiserl. Universitäts- u. Landesbibliothek in Straßburg. Straßburg: Trübner. 1 M. 80.
KARMBE, O. Italienische Eindrücke. Leipzig: Grunow. 2 M. 40.
MUELLER, K. P. Andreas Hyperius. Ein Beitrag zu seiner Charakteristik. Kiel: Eckardt. 4 M.
NARSEN, J. Heinrich Heine's Familienleben. 1. Th. Heine's Beziehung zu Mutter, Schwester u. Gattin. Fulda: Fuldaer Actiendruckerei. 2 M. 30.
RANZONI, E. Die Schöne u. die bildenden Künste. Wien: Hartleben. 7 M. 20.
ZOLLA, D. Traité d'économie rurale. Paris: Masson. 6 fr.

THEOLOGY, ETC.

- BOSSÉ, F. Prolegomena zu a. Geschichte des Begriffes "Nachfolge Christi." Berlin: Reimer. 2 M.
EGGELING, O. Die hl. Schrift vom Standpunkte der ästhetischen Theologie gewürdigt. Braunschweig: Schwetschke. 1 M.

HISTORY, ETC.

- ABHANDLUNGEN, historische. IX. Die Entwicklung der venetianischen Verfassung v. der Einsetzung bis zur Schliessung des grossen Rates (1173-1297). Von M. Claar. München: Lüneburg. 5 M.
CONEX diplomatique Salernitane. 3. Bd. 1300-1498. Karlsruhe: Braun. 17 M. 40.
COLLECTANEA Februrgensia. IV. Meister Eckhart u. seine Jünger, v. F. Josten. Freiburg (Schweiz): Universitätsbuchhandlung. 6 M.
FISCHER, A. K. Die Hunnen im schweizerischen Emsfischthale u. ihre Nachkommen bis auf die heutige Zeit. Zürich: Füssli. 7 M. 50.
HAUTECEUR, E. Documents liturgiques et nécrologiques de l'Eglise collégiale de Saint-Pierre de Lille. Lille: Quarré. 15 fr.
HUFF, O. Die Wappen u. Siegel der deutschen Städte, Flecken u. Dörfer. 1. Lfg. Frankfurt-a.-M.: Keller. 24 M.
KAUFMANN, D. Dr. Z. Conegliano u. seines Verdienste um die Republik Venedig bis nach dem Frieden v. Carlowitz. Wien: Koenig. 5 M.
KITTEL, J. E. Die preussische Hegemonie. München: Schweitzer. 1 M. 50.
LE CACHÉUX, P. Essai historique sur l'Hôtel-Dieu de Contances, &c. 1^{re} partie (1309-1759). Paris: Picard. 7 fr. 50.
LIEBERMANN, F. Ueb. die Leges Edwardi Confessoris. Halle: Niemeyer. 8 M. 50.
MICHEL, H. L'idée de l'Etat: Essai critique sur l'Histoire des Théories sociales et politiques en France depuis la Révolution. Paris: Hachette. 10 fr.
MITTEILUNGEN aus dem f. Fürstenerbergischen Archiv. 1. Bd. 1610-69. Tübingen: Laupp. 12 M.
NIEBUHR, C. Die Chronologie der Geschichte Israels, Assyriens, Babyloniens u. Assyriens von 2000-700 v. Chr. Leipzig: Pfeiffer. 8 M.
NIEFOLD, W. K. A. Die Regierung der Königin Mary Stuart v. England. 1689-1695. Hamburg: Gräfe. 1 M. 60.

PHYSICAL SCIENCE AND PHILOSOPHY.

- GIZYCKI, P. v. Vom Baume der Erkenntnis. Fragmente zur Ethik u. Psychologie aus der Weltliteratur. Berlin: Dümmler. 7 M. 50.
- HEINRICH, E. Anatomischer Bau u. Leitung der Saugorgane der Schuppenwurzarten. Breslau: Kern. 7 M.
- LEBACH, B. M. Geschichte der Volksseuchen nach u. mit den Berichten der Zeitgenossen, m. Berücksicht. der Thierseuchen. Berlin: Karger. 11 M.
- MAILLER, L. Histoire de la philosophie atomistique. Paris: Alcan. 12 fr.
- THIEL, G. Die Philosophie des Selbstbewusstseins u. der Glaube an Gott, Freiheit, Unsterblichkeit. Berlin: Skopnik. 10 M.

PHILOLOGY, ETC.

- ADAM-LE-BOSQU. Le Jeu de Robin et Marion, p.p. E. Langlois. Paris: Fontemoing. 5 fr.
- BACHER, W. Die Anfänge der hebräischen Grammatik. Leipzig: Brockhaus. 4 M. 50.
- BERNEKER, E. Die preussische Sprache. Texte, Grammatik, etymolog. Wörterbuch. Straßburg: Trübner. 8 M.
- BLAYDES, F. H. M. Adversaria in Aeschylum. Halle: Waisenhans. 8 M.
- HAYET, L. Phaedri Aegypti liberti Fabulae Aesopinae. Paris: Hachette. 7 fr. 50.
- HULTSCH, F. Die Elemente der ägyptischen Theilungsrechnung. 1. Abthlg. Leipzig: Hirzel. 8 M.
- MERKES, F. Beiträge zur Lehre vom Gebrauch d. Infinitivs im Neuhochdeutschen. 1. Th. Leipzig: Robolsky. 8 M.
- PORKEA'S, V. Techeremische Texte m. Uebersetzung. Hrg. v. A. Genetz. Leipzig: Harrasowitz. 4 M. 80.
- PRANTORIUS, F. Zum Verständnisse Sibawaihi's. Halle: Waisenhans. 1 M. 80.
- ZENKER, R. Das Epos v. Isenbard u. Gormund. Halle: Niemeyer. 5 M. 50.

CORRESPONDENCE.

THE SIN-EATER IN WALES.

III.

Highgarth, Gloucester: Nov. 4, 1895.

I have now dealt with the positive evidence derived from English sources—that is to say, from writings in the English language—and with the negative evidence of the inquiries by Canon Silvan Evans at Llandeibie and by the Rev. Eynon Davies at Cwmamman, and of the general acquaintance of the former with Welsh folk-lore.

But Canon Evans not only failed to trace the Sin-eater in Welsh folk-lore; he failed also to trace him in Welsh literature. Here he has me at a disadvantage. I am not conversant, as he is, with Welsh literature. I do not doubt, however, that many English customs have existed, and perhaps exist even yet, of which no indication can be found in ordinary English literature; and it may be the same in Wales. But I should like to ask: what has he looked for, and how has he looked for it? He is himself a lexicographer of distinction; and he is doubtless acquainted with the work of his predecessor, Owen Pughe. If he will turn to the letter D he will find the word *Diawdlystr* thus defined: "A drinking cup, also a cup full of drink so-called, superstitiously given for the dead, which in some places is called *diawdlystr*, and *cupan y meirw*"; and *Diawdlystr* is explained as "The give-ale." I owe this reference to Mr. Owen. Prof. Rhys has been kind enough to make a little further search. He has turned up in Thomas Richards's *Welsh and English Dictionary* (Trefriw, 1815) what seems to be one form, if not the original and true form, of Pughe's *Diawdlystr*, namely *Diodliff*, explained by *Cuppan dros y meirw* (a cup for, or on behalf of, the dead), with a reference to "Davies." The reference to Davies seems to be not to Davies's still older *Welsh Dictionary*, but rather to his "MS. notes." We have here at least three words expressive of a cup of drink superstitiously given for the dead, pointing not to an isolated, but to a widely known custom of some kind. To what can they point, if not to the practices detailed in my first letter and in the extract from the Bishop of St. Asaph's MS. ? And that they do in fact refer to them there is proof in Welsh literature.

Cymru Fu is a little book published anonymously at Wrexham, bearing no date on the title-page, but having the preface dated 1862.

It is a sort of *omnium gatherum* of Welsh history, literature, and traditions. Among other things, it contains an account of popular funeral customs. The portion (p. 91) which is pertinent to my present purpose, runs as follows:

"Before the sad procession started for the church the friends and nearest relations collected about the corpse to bewail and lament their loss, while the rest of the company were in another room drinking warm beer and smoking their pipes, and the women in another room still were drinking tea together. After the coffin was carried out of the house and laid on the bier beside the door, one of the relations of the deceased gave bread and cheese over the coffin to poor people, who, in expectation of these gifts, had been diligently gathering flowers and herbs to bestow in the coffin. Sometimes a loaf of bread with a piece of money stuck in it was added to these [gifts]. Then all the mourners knelt down, and the clergyman, if present, repeated the Lord's Prayer, and the procession stopped and repeated the same prayer at every cross-way until they reached the church."

I think it is undeniable that the writer had Pennant before him while writing this passage; and I have purposely translated it so as to bring out the identities of expression. But allowing for this, it is clear that he has other sources of information from which he adds particulars given neither by Pennant nor in the Bishop of St. Asaph's MS. Such are the description of the proceedings before the corpse was taken out of the house, and the details of where the coffin was placed outside the house (*gerllaw y drws*), and of the presentation of flowers and herbs in return for the bread and cheese.

Scepticism, however, may deny the authority of so modern a compilation as *Cymru Fu*. Let me, therefore, turn to an account of the same custom, written at least forty years earlier. It occurs in a little book called *Drych y Amseroedd*. The purport of the book is described in the title-page, which may be rendered:

"Mirror of the Times; comprising a little of the history of the most remarkable things that have happened, chiefly in Gwynedd, during the last two centuries in relation to religion. In the form of a conversation between Inquisitive and Observer."

Its author was a Calvinistic Methodist minister, named Robert Jones, of Capel y Dinas, previously of Rhoslan; and it was published at Llanrwst, presumably in 1820, for that is the date of the preface, though there is none on the title-page to the second edition, to which alone I have access. In the course of the conversation, Inquisitive says (p. 50):

"I remember hearing my grandfather talk about something called *Diodlas* or *Diodles*. Can you tell me what it was?"

And Observer replies:

"When someone happened to die in a family, a certain poor man was chosen by the family to have the favour of receiving that happy charity, the *diodles*. The manner of giving it to the poor man was this: the family sent to the workman who made the coffin a cup to be coloured the same colour as the coffin. Two colours were customary for coffins at that time: black for the coffins of married, and white for those of unmarried persons. When the day of the funeral came, after putting the corpse on the bier, the head of the house presented the superstitious alms to the poor man—namely, a large loaf of good bread, an ample piece of cheese, with a piece of money stuck in it, and the coloured cup full of beer, if there was any, or else of milk, reaching them over the corpse to the poor man. He in return blessed and prayed fervently and earnestly with the dead man's soul [*gyd âg enaid y marw*]."

The last sentence is one of some difficulty. But, whatever the true rendering, it cannot be denied that we have in the custom described a practice of giving a cup full of drink for,

or on behalf of, the dead. The bread, cheese, and money are of course given for the same purpose; and prayers and blessings of no ordinary kind are expected and given in return. If this be not a local variant of the practice delineated by Aubrey—a variant, moreover, affected by the natural ceremonial decay of, say, two more generations—perhaps Canon Silvan Evans or Mr. Thomas will have the goodness to tell us what it is, or how he would propose to discredit the witness. Until then I shall hold, as I think most of the readers of these letters will hold, that it is strong and independent confirmation of the existence of the custom of sin-eating, or, what is the same thing, of sin-drinking in Wales. How is it, then, that Canon Silvan Evans has been unable to trace it in Welsh literature? The explanation lies, I believe, in his having looked for a functionary called the Sin-eater, and for a Welsh form of the word "sin-eater," while students of tradition would look for the custom. He has missed the substance in seeking for the shadow. And yet I think I have shown that even the search for the shadow need not have been in vain. There are, at least, four words in the language expressive of the custom, or of the cup with which it was performed: *Cupan y meirw*, the cup of the dead; *Diawdlystr* or *Diodllystr*, the cup of drink superstitiously given for the dead; *Diodliff*, which Prof. Rhys suggests to me, is, perhaps, partly an English loan-word, meaning the drink lifted over the dead; and, lastly, the *Diodles*, the Venedotian word for the custom, meaning possibly the drink-boon. Canon Evans's great dictionary has not yet progressed beyond the letter C. I do not know why he has omitted *Cupan y meirw* from it: no doubt not without some reason. When he publishes D he will have an opportunity of explaining the other three words, and incidentally of telling us why he passed over the curious *Cupan y meirw*.

I have now shown, by examination both of the positive and of the negative evidence, that there is abundant ground for believing in the existence of the custom of sin-eating in Wales. I have shown it in the Marches down to the year 1893; I have shown it in Brecknockshire in the seventeenth century; I have shown it in Pembrokeshire down to recent years; I have shown it in Powisland in the eighteenth century; I have shown that in Gwynedd, or the western part of North Wales, it had not died out of memory in the year 1820, though probably it was no longer practised. The united force of the testimony I have adduced—concurrent, be it remembered, in its main lines, and not diverging in detail more than we might reasonably expect from the differences of locality and of time—is very great; nor can it be set aside by pooh-poohing Aubrey. I might have adduced other English evidence; and where Canon Silvan Evans has failed to find evidence lying upon the surface of Welsh literature—nay, in his very path as a philologist—it is not impossible that careful inquiry may discover further references to the custom. Even as the matter stands, however, it is amply proved. I have dealt with its meaning in the second volume of my *Legend of Perseus*, lately published by Mr. David Nutt, and have there traced parallel practices over a large part of Europe, and, indeed, of the world. Here I will only add that I believe it to be an interesting relic of immemorial antiquity, originating probably in the custom, expressly ascribed by Strabo to the Irish, of the eating of dead parents. If so, Mr. Thomas may derive some comfort from the conjecture that after all the custom properly belongs rather to the Goidelic, than to the Cymric branch of the Celtic race. Upon this speculation it is not my business to enter.

E. SIDNEY HARTLAND.

STEPHEN GARDINER, ERASMUS, AND THE
"MORIA."

Westmont, Ryde: Nov. 4, 1895.

Permit me to thank Mr. Allen for the copy of Stephen Gardiner's letter printed in the *ACADEMY* of October 19. It is interesting not only on account of its reference to the *Moria* of Erasmus, but much more as a contribution to the biography of a distinguished English ecclesiastic and statesman. It was already known from the answer of Erasmus, which is printed among his Epistles, that these two men had met in Paris, Gardiner being then apparently in a humble position; but, neither the date of this meeting nor his age at the time being known, no important light was thrown on his biography. The letter now printed supplies the missing date by reference to the publication of the *Moria*, and it describes Gardiner's age by the term *puellus*. It also tells us of a later incident in his life, which is interesting in itself, and assists us in forming a nearer conjecture as to the date of his birth, about which his biographers appear to have been hitherto in the dark, some year between 1483 and 1490 being suggested.

We learn from Gardiner's letter that he made Erasmus' acquaintance at Paris sixteen years before, when he was himself a young lad, in the house of an Englishman named Eden, in the Rue St. Jean, at the time when, if he was not mistaken, Erasmus first published his *Moria*. It is sufficiently shown by Erasmus' correspondence and other evidence that the *Moria* was first printed about April, 1511. There is no date to Gardiner's letter; but it was evidently written not long before the answer of Erasmus, which, in the older editions, bears date September 3, 1526. It is not clear what induced Leclerc, or his assistants in editing Erasmus' works, to alter this date to 1527; but if Gardiner's letter was known to them, we may conjecture that, assuming the *Moria* to have been first issued in 1511, the addition of sixteen years may have led to the date 1527. I do not think, however, that this correction is necessary, as Gardiner might well have written of an event which happened more than fifteen years before, as sixteen years ago. It was in the course of the sixteenth year of the preceding series.

It may be worth while to add a few words about the misdating of Erasmus' letters, which has occasioned such fatal confusion in all the biographies of this author. Erasmus, during the first fifty years of his life, following the fashion of his contemporaries, was contented with dating his letters by the day of the month or by the current festival, without any date of year. The *annus Domini* was not yet in general use either in England or abroad in ordinary correspondence. The reader of the Paston Letters will recollect that, when a year-date is added, it is in the cumbrous reckoning of the king's reign. The *annus Domini* was used for this purpose abroad earlier than in England; and I think that about 1516 Erasmus began the plan of so dating some of his more important letters, and that he afterwards followed this practice more extensively, until, in later years, all or nearly all his letters were fully dated. If my supposition is true, it is obvious that an editor cannot correct a date of 1526 with the same confidence as he might one of 1516, or still more of 1506. It is not improbable that, in adopting this practice, Erasmus was influenced by the trouble which he had in answering the questions of his friends about the dates of his early published letters. When they complained to him of the confusion of his printed correspondence, and suggested that he should arrange the Epistles in chronological order, or according to their subject-matter, he put them off with the reply that,

in this kind of reading, variety was agreeable; but as a concession he promised to add the date at the end of the letters. The partial year-dating of the early letters is, I presume, the result of this promise, which was made in the preface to the edition of his Epistles dated August 7, 1529. I have a special interest in this subject, as I have spent some pains in translating and arranging in chronological order a great part of the earlier letters of Erasmus. It was not to be expected that he should devote the time that I have been able to give for the purpose of ascertaining the date of each letter. He therefore contented himself with an approximate guess, which, while it generally indicates the period of his life to which the letter belongs, varies from the true date to one, two, three, or four years before or after it.

The story of Erasmus' journey to France in 1511, when he made his last sojourn in Paris, and the *Moria* was sent to the press, has not, I think, been told by any of his biographers. It appears from a letter addressed to Andreas Ammonius, the well-known Italian scholar who was afterwards Latin Secretary to Henry VIII., that Erasmus, in the first part of his journey, took advantage of the society and protection of his patron, Lord Mountjoy, who was crossing the Channel, probably on his way to visit the Castle of Hammes, in the district of Calais, of which he was then captain. The letter to Ammonius is dated from Dover on April 10. Erasmus had taken with him for the press a MS. of poetry by Ammonius, with a dedication preface to Lord Mountjoy. This preface he had shown at Dover to their common patron, who had objected to its compliments as unnecessary and invidious. Erasmus, therefore, sent it back to Ammonius with a request that he would send another dedication, addressing his letter to Josse Bade, the printer, at Paris. On April 27 Erasmus wrote again to Ammonius from Paris, reminding him to forward the preface; and on May 29 Ammonius sent an answer from London inclosing a new preface or dedication to Mountjoy, which is in excellent taste, and has been preserved among the Epistles of Erasmus. We have no means of telling how long Erasmus remained at Paris, but Ammonius when he wrote appears to have expected his speedy return.

The MS. of the poems of Ammonius appears, by the direction given by Erasmus to the author, to have been consigned to Bade, and was, I presume, printed by him. I do not know whether any copy of this forgotten book is to be found in England; but its title appears in the Catalogue, dated 1750, of the Bibliothèque du Roi at Paris, *Andreas Ammonii Carmen Asclepiadeum et alia Carmina*, and I presume the volume is now in the Bibliothèque Nationale. Erasmus' own literary offspring had a very different fate, both in its manner of entering the world and in its subsequent fortunes. The *Moria* was not entrusted to the respectable Maître Bade, who was Erasmus' printer-in-ordinary at Paris, and has the honour of having presided at the birth of the first edition of the *Adages*, but was passed in some way into the hands of Richard Croke, a young English scholar then residing at Paris, and afterwards Erasmus' successor as Professor of Greek at Cambridge. By him it was apparently consigned to a more obscure printer, of the name of Gilles Gourmont, who printed it without date or name either of author or of publisher. Erasmus appears to have anticipated the odium which his satire would bring upon him, and to have been anxious that the book, of which, having shown it to several friends in England, he could not conceal the authorship, should be thought to have been made public without his sanction. But we have

his own statement that he was in Paris at the time, and that it was through Croke that it came out. Croke was afterwards, if not before, a protégé of Erasmus; and it is remarkable that before the year was out, in the following September, the latter applied to Colet to send Croke a few nobles, if he had any funds applicable to the assistance of a needy student. Another edition of the *Moria* was printed at Strassburg by Schurer, in *mensis Augusto*, *M.d.xi.*, and Erasmus tells us that within a few months it was printed more than seven times in different places. We have no means of knowing whether the author had anything directly to do with any of these reproductions. He had long since returned to England, and by August 24 was settled in rooms at Queen's College, Cambridge. He soon after began his Greek lectures, and had his headquarters at the University until after Christmas, 1513.

Gardiner was a student at the same university when an incident occurred, disclosed by the letter now published, which nearly brought him again into contact with his former acquaintance. In this letter he expresses his regret that he had not availed himself of an offer made to him through Gerard, the Cambridge bookseller, to enter the service of Erasmus. This we may assume to have taken place during the sojourn of the latter at Cambridge; and it so happens that his letters enable us to date the incident more precisely. It was his habit to have in his household a literary apprentice or pupil-servant, who assisted him in his writing and literary work in consideration of his board and of instruction in Latin, constant association with his master, whose ordinary speech was in that language, supplying an important part of that instruction. We may note, in passing, that Richard Croke had stood in this relation to Grocyn, one of the most accomplished Greek scholars of the earliest flight in England, under whom he had probably commenced his studies of that language. Erasmus, in the autumn of 1513, had in his household a pupil-servant named John, who had apparently been with him for some time, and whom his father, much to his master's annoyance, insisted upon removing in order to place him in some other position. The youth, as we learn by one of Erasmus' letters, was to leave him on November 1, and Erasmus made some effort through Roger Wentford, who had probably recommended the boy, to retain him. But we know by later letters that John left the service, and Erasmus appears to have succeeded in filling up his place. We can scarcely doubt that it was on this occasion, probably in October, 1513, that Erasmus commissioned Gerard to seek out for him among the poorer undergraduates a hopeful pupil, and that Gerard made his offer to Gardiner. Students at that time commonly went up to the universities at the age of fifteen years or younger, and Erasmus would probably prefer a clever youth of seventeen or less to one of a more advanced age. If Gardiner was seventeen when this offer was made him, he may have been between fourteen and fifteen when he waited on Erasmus at Paris. Had he been older than this, he could scarcely be called *puellus*. This suggestion would place his birth about 1496, considerably later than appears to have been conjectured by his biographers. I find it stated that he proceeded Doctor of Laws in 1521. We have seen that he was in Paris in the spring of 1511. Could he, according to the practice then in use, have obtained his doctor's degree within eleven years of his matriculation?

I should like to ask Mr. Allen whether his notes of Gardiner's letter have any bearing upon the following *errata*, which I suspect in the printed copy. In line 5, for *posset* read

"possit"; in line 9, before *vel*, add "*Mirum enimvero foret si*" or some words to the like effect, which seem to be required to complete the sense; in line 13 for *ille* read "*illi*."

As your readers may not have Gardiner's letter now before them, I forward my translation of it for insertion at the foot of my commentary, if you think it worth having, and also Erasmus' brief reply.

F. M. NICHOLS.

P.S.—As a postscript to my letter, I should like to add one observation: that the light thrown on the date of Gardiner's birth dissipates the scandalous suggestion, which appears to have been made, that he was a natural son of Lionel Wodeville. Bishop of Salisbury, who seems to have died before February, 1485.

"STEPHEN GARDINER TO ERASMUS"

"However much my deficiency of speech may warn me against writing to such a sovereign in every kind of erudition as Erasmus, it has not been able to prevail with me to hold my tongue altogether. It is powerful enough to impose a limit, but not a prohibition. For it does not permit me to express what I feel, while at the same time my affections are dealt to the song it sings, when it bids them not to betray themselves to you in any way; especially now that so convenient an opportunity presents itself both of writing and of sending you a letter by the present messenger.

It would, indeed, be marvellous if, when all the rest are writing from England as fast as they can, the only person to be silent were that Stephen who, whenever Erasmus is talked of, is wont to boast, with a great flourish of trumpets, that he was once his co-k; intending in this fashion to gain credit for learning, like the people who claim a character of holiness because they have once upon a time set their feet on the Holy Land. I was certainly bound to write lest I should be thought by your friends either ungrateful to you in not thanking you for the profit I have drawn from a long converse with your writings, or a liar to others, when I declared everywhere that I had formerly been so well acquainted and intimate with you.

"For the rest, if it is to be tolerated that your memory, destined by you to the most careful keeping of everything that is best, should be recalled to the past upon a trifling occasion—do you remember a time, sixteen years ago, when you were staying with an Englishman of the name of Eden in the Street of St. John at Paris? It was at that time, if I am not mistaken, that you first published your *Moria*, and you bought a great quantity of books both Greek and Latin. Do you remember, that there was then with Eden a lad, whom you ordered every day to dress you a dish of lettuce cooked with butter and sour wine, and declared that the dish was more daintily served by him than it was anywhere else? I am myself that Stephen Gardiner, who love you heartily, and have hitherto, though absent, faithfully kept up my acquaintance with you, but am now at last so torn from you by state affairs that while I am able to love you as I always do, I am afraid I shall not for a time be allowed to enjoy the sweet companionship of your books.

"It was certainly unlucky for me, that I did not embrace the offer which you made me through Gerard, the Cambridge bookseller, if he told me true—I mean, that I should enter your service. I should then, instead of that mute literature of yours, of which I have contrived to procure some taste, have had the energy of your living mind to instruct me. But I am a fool to find fault with what cannot be altered, and if I am inclined to add more, my mouth is now stopped by that deficiency of which I have spoken, which does not allow me at this time to be more acquainted with us.

"Farewell, therefore, most learned Erasmus, and as you formerly reckoned Stephen a rather handy cook, at any rate for dressing lettuce to your taste, so now if he can by any chance be of assistance to you, be pleased to think that he will not be a faithless friend. Farewell again.

"From the most Reverend Cardinal's House, the last day of February."

"ERASMUS TO STEPHEN GARDINER."

"It was a great pleasure to me, my dearest Stephen, to have my remembrance of you refreshed by your letter. There was no need of so many tokens. The impression that I received at Paris remained so fixed in my mind that I could still almost make a picture of it. And I now recognise the same dexterity both in your letter and in your transaction of more important affairs that you displayed at Paris in household matters. Your letter has no less cheered my mind than those lettuces dressed by your skill used to please my palate. I am glad we have a common patron, and all the more, both on your account and on my own, as I understand that you are among the foremost in favour with him.

"I have now to provide their burden of letters for messengers bound for Saxony, Poland, Hungary, Italy, Spain, Brabant and England, and must therefore cut short my talk with you. But as it is not in my power to write to many, I will burden you with the task of greeting all our friends, Francis the physician, Tones, Burbank, Peter ab Arenis, and the rest who wish us well.

"Farewell, and under the good guidance of your name, strive to earn the garland of immortality.

"Basel, 3 Sept., 1526."

EARLY RELATIONS BETWEEN BRISTOL AND BAYONNE.

Sare, par St. Jean de Luz, Basses Pyrénées :
Nov. 16, 1895.

The Municipality of Bayonne are preparing for publication a second volume of their valuable Archives. The editors, in examining the documents, find unexpected traces of commerce and intercourse between the towns of Bayonne and Bristol, even after the capture of the city by the French.

Archives municipales de Bayonne. Registres Gascons. B.B. 3 et 5.

12 Juin, 1481 :

"Lettre au Maire, Vicomte de Baien, de la ville de Bristol (Angleterre), aux Maire et Jurats des Villes de Bordeaux et Bayonne certifiant les expertises d'envois de pastel (guède *Isatis tinctoria*, Dyers' Wood), pour la teinture bleue, faites par André Thomas Geran et Johan Smyth, experts jurés, à la demande de marchands Anglais, Robert Strange, W. Birde, Johan Flemmyng—les pastels avaient été achetés à Bayonne par des facteurs Anglais, a condition que la moins value serait ultérieurement reconnue."

20 Mars, 1481 :

Semblables lettres pour même objet. Experts, Edmond Nelne (?) et Johan Cope.

13 Août, 1499 :

"Lettres de Philipp Ryngston, maire, et Johan Say, Vicaire et Alderman de Bristol, attestant que leur compatriote Thomas Badock, marchand, voyageur à Bayonne et en Espagne, a été admis in *libertatem dictæ ville Bristolie*, le 28 Avril, 1489, et qu'il jouit de tous les droits. Cette lettre est adressée *Universis ad quos presentes littere pervenerint* (Documents Latins)."

The editors of the forthcoming volume, which will include a curious Register Gascon from 1480 to 1530, very much wish to learn if any corresponding Archives of Bristol from the thirteenth to the sixteenth centuries are still extant, where they are preserved, or if they have been printed, especially if they contain any other letters to the Maire et Jurats de Bayonne, or on the trade in wood? They are acquainted with all that is given in Fr. Michel's *Histoire du Commerce de Bordeaux*. Perhaps some of your readers would kindly tell them (through me or directly) if anything is to be found in Seyer's *Bristol Charters* (1812), *Memoirs of Bristol* (2 vols., 1823), or in other histories of the city, where the Archives are to be found, and if they are available for consultation?

WENTWORTH WEBSTER.

"THE LETTERS OF A PORTUGUESE NUN."

Chiltern, Bowdon : Nov. 8, 1895.

Mr. Lionel Johnson's communication in the ACADEMY of November 2 induces me to make public the following additions to the bibliography contained in my rendering of the above.

First, as to the "New Miscellaneous Poems"—the *editio princeps* bears date 1713, like the second, which is described in my book, and has the same title-page, except that the words, "the Second Edition," are omitted, and the declaration at the foot runs, "London printed, and are to be sold by J. Morphew, near Stationers-hall." From the preface I extract the following :

"... The Letters from the Nun to a Cavalier are so generally known that 'tis almost needless to inform the Reader that they are (in French) esteem'd as one of the greatest Master-pieces of their kind; And tho' the Original are in Prose yet the Style is so Poetical that it Encourag'd the Author to put his Translation into Verse; and he hopes he has not vary'd more from the Original Copy than the Nature of the Thing requir'd."

The first edition boasts the same frontispiece and number of pages as the second, and, like it, was issued anonymously.

The third edition has yet to be discovered.

In 1716 appeared some fresh "New Miscellaneous Poems"—this time without the rhymed version of the Nun's Letters. Instead, the volume gives, for the first time, so far as I know, "The Cavalier's Answers to the Nun's Five Love-Letters," also in verse, with the same frontispiece as before. These paltry Answers are not a translation of either of the French sets of Replies, but would seem to have been composed by the nameless individual who Englished the genuine Letters: therefore they call for no further notice in this place.

Mr. Johnson's edition, also published in the year 1716, is the fourth of the Nun's Letters, and the second, as I suppose, of the Cavalier's Answers, while it contains both batches of "New Miscellaneous Poems." The fact that two editions of the Answers were brought out in the same year by different publishers proves how great was the interest aroused by the story of Marianna's mad love.

In 1718 appeared what is probably the fifth edition of the Nun's Letters and the third of the Answers, under the title: "New Miscellaneous Poems with the Cavalier's Answers to the Nun's Five Love-Letters. In Verse. London: Printed for A. Bette/worth at the Red-Lyon in Paternoster-Row. 1718."—with the usual frontispiece. After the preface and contents comes the title-page to the Nun's Letters, thus: "Five Love-Letters From a Nun to A Cavalier. Done into Verse. London: Printed in the year 1715." The Letters follow, and after them come the first set of Poems, the Answers, and the second set of Poems, each with a separate title-page. This volume, like that of Mr. Johnson, contains a charge of inaccuracy against the second and third editions of the Nun's Letters, which I, too, have proved to be unfounded, at least as regards the former.

The sixth edition of the Nun's Letters is still wanting.

The seventh edition, which I have before me, bears date 1731, and includes both genuine Letters and Answers, as well as the two lots of "New Miscellaneous Poems," just as the edition of 1718 already described. The title-page is that of the *editio princeps*, adding the words: "The Seventh Edition, according to the Original Copy, with Additions." While the publishers are A. Bette/worth, as in 1718, and C. Hitch. I have no knowledge of any later editions.

Of the well-known prose version of the Nun's Letters, by L'Estrange, I recently acquired a fourth edition, entitled "Five Love-

Letters, From A Nun To A Cavalier, with The Cavalier's An/vers. By Sir Roger L'Estrange. The Fourth Edition. To which is annex'd, The Art of Love, a Poem, in Two Books, Dedicated to the Ladies by Mr. Charles Hopkins. London, Printed for M. W. and sold by W. Meadows, at the Angel in Cornhill, 1716." Sm. 8vo. The Nun's Letters are generally as in the edition of 1678. After them we have the Answers, which are a translation of Loyson's First Replies, under the style of "Five Love-Letters written by a Cavalier In An/ver to the Five Love-Letters Written to him by a Nun. London: Printed for R. Wellington, at the Dolphin & Crown, the We/t-end of St. Paul's Church-yard, 1714." The Art of Love follows, with separate title-page and preface.

Besides these English finds, I recently unearthed an Italian translation of the Nun's Letters and New Replies intermingled, published at Venice in 1682, and headed "Lettere Amoroſe Portvgheſi Frá Vna Dama di Portogallo & vn Cavaliero di Francia. Tra/portate dal Portugheſe in Franceſe, e dal Franceſe in Italiano. Per Narbonte Pordoni." I may remark that the existence of any version of the Letters in the Italian language was unknown to Senhor Cordeiro.

EDGAR PRESTAGE.

THE CASSITERIDES.

London: Nov. 16, 1895.

Mr. Ridgeway has admitted now that Herodotus (iii. 115) does question the existence of those islands.

The passage in Pliny (xxxiv. 47) is worth quoting. It runs thus:

"Pretiosissimum [plumbum] candidum, a Græcis appellatum cassiteron, fabuloseque narratum in insulas Atlantici maris peti, vitilibusque navigiis circumſutis corio advehi. Nunc certum est in Lusitania gigni, et in Gallæcia."

Here we have Pliny asserting that by his time it had been ascertained that the tin was extracted from the mainland in the north-west of Spain, and not, as was supposed, from islands off that coast. And clearly his information was correct. It is not, I believe, alleged by anyone that tin can be extracted from the Scillys or from any islands near the coast of Spain.

In Strabo's notice of the visit of Crassus to the Cassiterides (iii. 5. 11) the essence of the story is, that Crassus visited the tin mines. There were tin mines on the mainland in the north-west of Spain; but unless it can be shown that there were tin mines on the islands the story cannot be used to show that Crassus visited those islands. No doubt Strabo took the Cassiterides for islands; but here, I think, he must have been misled by an ambiguous use of Ν in the Phœnician language.

Neither Mr. Ridgeway nor Mr. Ely can have looked at Strabo's statement very carefully. It is not a vague statement that the Cassiterides were off the north coast of Spain, so that there might be a question of what he meant by the north coast. It is a precise statement that they lay to the north of Ἀπράσπυρ Ἀντίρ. This is obviously the gulf that now holds Ferrol and Corunna, and there are not any islands to the north of that.

Before accusing Strabo of mistaking the west coast for the north, people would do well to read his chapters on that district. He twice describes the Nerian headland (iii. 1. 3, 3. 5) as the north-west point of Spain. Passing up the western coast, he mentions in succession the river Tagos (Tagus), the river Dourios (Douro), the river Minios (Minho), and then the Nerian headland; so that this cannot be anything but Finisterre.

CECIL TORR.

THE STRUCTURE OF JOB.

Oxford: Nov. 17, 1895.

I may be wrong, but Mr. Simcox appears to suppose that critical analysis of Job began with Bickell and Siegfried and his own very thoughtful and independently written paper. No specialist, I fear, could endorse such a view. Without refreshing my memory from old Bertholdt and from Kuonen's indispensable, but too little known, Introduction, I call to mind the germs of analysis in Dillmann himself, and the adoption of the idea of an earlier Book of Job, not only by Studer, but (in a very moderate form) by the cautious and conservative König. Studer's articles in the *Jahrbücher für prot. Theologie* contain (need I say?) a full analysis. Nor is it unreasonable to refer to my own *Job and Solomon* (1887), where disintegration and reconstruction were practised for the first time in England, to the horror of some of our critics. George Hoffmann's bold and original work called *Hieb* (Kiel, 1891) is also a work of the same school; it should certainly be known to Mr. Simcox. My own review of the book in the *Critical Review* for 1892 (cf. *Founders of Old Testament Criticism*, 1893) states how far I then adhered to my original position. Nor should it be forgotten that I adopted the theory of an earlier Book of Job as far back as 1881, in *The Prophecies of Isaiah* (vol. ii.). The philosophic depth of Mr. Simcox's article well entitles it to be added to the list of disintegrating and reconstructing attempts. These things need mentioning, because a somewhat too conservative criticism has more than its fair amount of weight with English students, and the "integrity of the Massoretic text" is still too much of a dogma among our Hebraists.

T. K. CHEYNE.

THE RABBINICAL REFERENCES TO SUPERNATURAL BIRTH.

Reform Club: Nov. 18, 1895.

In his recently published book, *Dissertations*, Canon Gore takes exception to the Rabbinical passages cited by Vincenti, Mornay, Fiogghi, Fini, Galatin, and Martini (see *ACADEMY*, June 8). He pooch-pooches them as probable forgeries, and quite useless for purposes of argument.

May I point out that on this point Canon Gore's opinion is not that of experts? The epitome, recently discovered in Prague, of Moses had-Darshan's lost work, "*Midrash Rabbah derabbah*," contains many of the formerly suspected passages cited by Martini, &c. (see two articles on Martini by Dr. Neubauer, *Expositor*, third series, vol. viii.). In the light of this discovery, as Dr. Neubauer points out, and of the fact that Martini's work was cited without protest during the fourteenth and fifteenth centuries in public disputations between Christians and Jews, the charge of forgery is unsustainable.

Canon Gore can scarcely have given the subject his undivided attention; for he imagines that the Rabbinical references to supernatural birth are all to be found in Pearson's *Exposition of the Creed*, whereas that secondhand authority, silent as to his obligation to Martini, gives only two out of eight.

F. P. BADHAM.

SOME "VULGAR" IDIOMS.

Cambridge: Nov. 16, 1895.

A reviewer in the *ACADEMY* of November 9 objects to the use of the "schoolgirl" construction, "different to"; and proceeds to ask, "Would this author say that he 'differed to' a view with which he did not agree?" The argument implied in this question can hardly be meant to be taken seriously. And if experience were not enough, a glance at the

dictionary would show that the use in question is by no means confined to schoolgirls. I should expect it to be nearer the truth to say that ordinary Englishmen habitually say "different to," unless they have been told that it is wrong to say so—and sometimes even then.

Later on.—This was denounced a year or two ago, I think in your columns, as "cockney." That, whatever may be the matter with it, it certainly is not. It may originally be northern. It is used in this week's *ACADEMY* by a respectable writer.

As I am writing, I hope you will allow me space to ask a third question: What has caused the prevalence recently of the phrase, "in these circumstances," where most people would say "under these circumstances"? The New English Dictionary gives a clear distinction between the two phrases, which is good so far as it goes. But I should be glad to know when "in these circumstances," especially at the beginning of a sentence, first appears. In the newspapers, lately, I have found nothing else; and I cannot help wondering whether the Duke of Cambridge, Mr. Arthur Balfour, and others really say "in," or whether this preposition represents some predilection of reporters or of editors.

F. JENKINSON.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, NOV. 24, 4 p.m. Sunday Lecture: "The Use of the Supernatural in Art," by Mr. Wyke Baylis.
7 p.m. Ethical: "Character and Circumstances," by Mr. B. Bosanquet.
MONDAY, NOV. 25, 8 p.m. London Institution: "Doctor Johnson," by Mr. Augustine Birrell.
8 p.m. Royal Academy: Demonstration, "The Trunk and Neck," I., by Prof. W. Anderson.
8.30 p.m. Geographical: "The Faeroe Islands," by Dr. Karl Grossmann.
8.30 p.m. Anthropological Institute: "Pithecanthropus Erectus," by Dr. Eugène Dubois.
TUESDAY, NOV. 26, 8 p.m. Civil Engineers: Discussion, "Subaqueous Tunnelling by Shield and Compressed Air."
WEDNESDAY, NOV. 27, 8 p.m. Society of Arts: "Locomotive Carriages for Common Roads," by Mr. H. H. Cunyng-hame.
THURSDAY, NOV. 28, 8 p.m. London Institution: "A Forest Primeval," by Prof. Boyd Dawkins.
8 p.m. Royal Academy: Demonstration, "The Trunk and Neck," II., by Prof. W. Anderson.
8 p.m. Electrical Engineers: "The Electric Wiring Question," by Mr. F. Bathurst; "Concentric Wiring," by Mr. S. Mavor.
8.30 p.m. Antiquaries.
SATURDAY, NOV. 30, 8 p.m. Irish Literary Society: "Old Irish Music," by Miss Annie Patterson.

SCIENCE.

"STUDIA SINAITICA," No. II.—*An Arabic Version of the Epistles of St. Paul to the Romans, Corinthians, Galatians, with part of the Epistle to the Ephesians*, from a Ninth-Century MS. in the Convent of St. Katharine on Mount Sinai. Edited by Margaret Dunlop Gibson. (Cambridge: University Press.)

THE MS. of this translation of four of St. Paul's Epistles and part of a fifth was one of the remarkable *trouvailles* of Mrs. S. S. Lewis, the editor's sister, at the Convent of St. Catharine on Mount Sinai in 1892. Its age is referred, from the character of the writing, to the ninth century A.D. on the authority of Dr. Robertson Smith and Prof. Karabacek, and a facsimile of a page prefixed to the edition enables this opinion to be tested. The text is given in the fine new type of the Cambridge University Press, in which we have only one serious defect to complain of—namely, the small size of the letters *ba*, *tā*, *thā*, &c., when medial, and the excessive closeness with which the diacritical dots are set together; the *maddahs* also are ugly and inadequate.

Very little vocalisation is attempted; and it seems doubtful, from the specimens given, if its general use could be accommodated to the text with any elegance.

The problem of the origin and age of this translation is one of great interest. There can be no doubt that the translator worked directly on the Greek text, and did not follow the Syriac. Crucial proof of this is afforded, not only by the erroneous reading of α for ω in Rom. v. 20, noted by Mrs. Gibson (to which may be added that of η for θ in 2 Cor. x. 2), but also by the treatment of proper names, which, in the majority of instances, are very strangely rendered in the Arabic in the case in which they appear in the Greek. Thus, in Rom. xvi. 10 Ἀριστοβούλου , and in ver. 11 Ναρκίσσου , are simply transliterated in the genitive. The same thing is done with Χλόης in 1 Cor. i. 11. Similarly, the accusatives Περσίδα and Φλέγοντα , and nearly all those ending in ν in Rom. xvi., are given without change in the Arabic; the name Apollos appears as Apollos, Apollo, Apollon, according to its case in Greek; Τρωάδα , in 2 Cor. ii. 13, is transliterated, instead of being referred back to its nominative.

Besides these absurdities, the translator frequently mistakes the meaning of common Greek words (δ *αὐτός*, for instance, is always rendered wrong), and is especially poor and jejune in his treatment of adverbs, conjunctions, and prepositions. He can, therefore, hardly have been a Greek. On the other hand, the Arabic of the translation is so extraordinary and barbarous that it is difficult to believe that it is the work of one to whom Arabic was a mother tongue: still more so that it was made by an Arab writing in an age removed by so short a space from the classical standard, as is assumed by those who date the MS. in the ninth century. Common mistakes are the almost complete absence of the jussive after *lam*; the nearly total neglect of the accusative in places where grammar requires it (especially after substantive verbs); the use of the oblique form—*ina* instead of—*una* for the nominative of the *pluralis sanus*; the ignorant use of the article where grammar forbids it, and its absence in places where it is required (e.g., before *afdal* in 1 Cor. xiii. 13, and before *hayyah* in 2 Cor. xi. 3); and barbarous forms like *lastanā*, *lastahā*, for *lastā*, *laisat*. It is true that we know very little of the form which spoken Arabic took in the mouths of the people during the time when the classical language was being broken down into the parents of the modern vernaculars; and some of the peculiarities of our version—e.g., the loss of the accusative—may represent idioms which were actually current in vulgar speech. But even with this allowance, it seems impossible to believe that the translation can ever have been generally intelligible to Arabs: its construction is neither classical nor colloquial; it labours with a forthright fidelity through the long sentences of the Apostle, adding word to word according to the Greek (and not the Arabic) order, often without the least cement, and the result is too frequently a jumble devoid of sense and dig-

nity. It is, in fact, impossible to understand the Arabic at all without constant reference to the Greek. Yet the version is marked out by rubrics for public reading on Sundays and festivals, and was therefore apparently intended for actual use in a Church of Arabic-speaking people. Perhaps for this purpose intelligibility was not an essential requisite.

The best conjecture I can offer is that the version is the work of some person—perhaps a Coptic Christian—neither Greek nor Arab by birth, and very imperfectly acquainted, except colloquially, with either language. Its date I can hardly believe to be so ancient as the ninth century: the rendering of Greek names shows the modern pronunciation, with its itacism, its disuse of the rough breathing, and its displacement of quantity by accent, to be in full force, and for this the ninth century seems too early. Perhaps the selection of passages as Church Lessons may afford a clue to the date. The MS. strikes me as a fair copy made from the original draft by the translator himself, and not as the work of an independent scribe. The few omissions due to *homoioteleuta*, and errors arising from resemblance in the forms of words, are not inconsistent with this conclusion, if the translator was such a one as is supposed above; on the other hand, if the MS. had been copied by another, we should have expected many more mistakes of transcription than actually occur. It does not appear that corrections are common in the original.

None of these remarks detract from the value of the version as a contribution towards the textual criticism of St. Paul's Epistles, nor from the credit due to Mrs. Gibson for the care and skill with which she has edited the text.

C. J. LYALL.

CORRESPONDENCE.

THE AMORITES IN BABYLONIA.

Cairo, Egypt: Nov. 10, 1895.

Mr. Pinches latest discovery is a highly interesting one, and throws fresh light on the intimate relations that existed between Babylonia and Syria in the age of Abraham. Prof. Hommel may yet prove right in his suggestion, that the defeat of Chedorlaomer and his allies by the Hebrew patriarch was the ultimate cause of Khammurabi's success in overthrowing Eri-Aku or Arioch, and the Elamite supremacy over Babylonia, and in establishing a united and independent Babylonian kingdom. At any rate we now know that in the time of Khammurabi and his dynasty Babylonia claimed sovereignty over Syria, and that Syrian colonists were settled in Babylonia.

The "land of the Amorites," properly speaking, was that portion of Syria which lay immediately to the north of the future Palestine, but the name was used by the Babylonians to denote all Syria as far south as the southern borders of Canaan. A passage in a contract-tablet dated in the reign of Sinmuballidh, the father of Khammurabi, which has been published by Dr. Scheil in the *Recueil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes* (xvii. p. 33), tells us where the "Amorite district" discovered by Mr. Pinches actually was. It was just outside the gate of Sippara, now called Abu-Habba.

There was consequently an Amorite or Syrian settlement in Babylonia, similar to the foreign settlements in Egypt and other countries of the ancient Oriental world. A stela lately found on the site of Memphis, and now in the Gizeh Museum, describes a Hittite settlement as existing in what was known as the Hittite district just outside the walls of Memphis in the fourth year of the reign of King Ai (at the end of the XVIIIth Dynasty); and in the time of Herodotus there was a "Tyrian camp" on the south side of the same city and outside the walls of the temple of Ptah (Hdt. ii. 112). So, too, we read in 1 Kings xx. 34 that the kings of Israel and Syria severally "made streets" for their subjects in Damascus and Samaria.

Mr. Pinches points out that Amorites were able to hold official posts in Babylonia. Similarly, foreigners rose to high offices of state in Egypt; and a contract for the sale of three slaves, drawn up at Nineveh in 709 B.C., only thirteen years after the fall of Samaria, is witnessed by two Israelites, Pekah and Nadab-Yahu, who are described as Assyrian officials.

A. H. SAYCE.

SCIENCE NOTES.

AT the anniversary meeting of the Royal Society, to be held on Saturday next, Sir Joseph Lister will be proposed for president, in succession to Lord Kelvin, who has held that office for the last few years.

THE Royal Society's medals have this year been adjudicated by the president and council as follows: The Copley medal to Prof. Karl Weierstrass, for his investigations in pure mathematics; a royal medal to Prof. James Alfred Ewing, for his investigations on magnetic induction in iron and other metals; a royal medal to Dr. John Murray, for his services to biological science and oceanography in connexion with the *Challenger* reports, and for his original contributions to the same; and the Davy medal to Prof. William Ramsay, for his share in the discovery of argon, and for his discoveries regarding gaseous constituents of terrestrial minerals.

AT the first meeting of the Institution of Electrical Engineers for the new session, to be held on Thursday next at 25, Great George-street, Westminster, papers will be read on electric wiring generally and on concentric wiring.

WE quote the following from *Nature*:

"The trustees of the British Museum have decided not to fill up for the present the keepership of zoology, vacant by Dr. Günther's retirement, but to appoint two additional assistant-keepers from the existing staff, so that there will be one for each of the three sections into which the department will be divided for administration purposes: viz., insects, other invertebrates, and vertebrates. Sir William Flower will undertake the principal duties of keeper of the department, in addition to those of director of the natural history division of the Museum. A junior assistant will be appointed by competition, so as to keep up the numerical strength of the staff of the department. He will probably be attached to the entomological section, which although already the largest, still requires strengthening in order to cope with the arrangement of the vast number of specimens continually being added to the collection."

PHILOLOGY NOTES.

THE foundation of the University of Wales, which deserves more attention than it has received outside the Principality, has already led to the first serious effort to reform the current pronunciation of Greek and Latin. The circumstances were exceptionally favourable.

Owing to the fact that Welsh sounds are only represented conventionally in the Roman alphabet, Welsh-speaking students have no prejudice in favour of the English practice; while the classical professors happen to belong to the advanced school of modern philology. They have, therefore, readily agreed to abandon tradition, and to adopt in all the constituent colleges a uniform system of pronunciation, based solely upon historical principles, to which the Senate has also given its approval. Two Cambridge men, Prof. E. V. Arnold, of Bangor, and Prof. R. Seymour, of Cardiff, are mainly responsible for the scheme, as published in pamphlet-form by the Cambridge University Press. At this late period it seems unnecessary to discuss the general question. As the authors say,

"We can, in the main, reproduce with certainty the sounds actually heard at Athens in the fifth century B.C., and at Rome in the first. The margin of doubt that remains, though considerable from the scientific point of view, is nevertheless, when seen from the standpoint of the practical teacher, confined within very narrow limits."

The chief novelty of the tables here printed consists in the column of Welsh sounds, though some of them are admitted to be only rough equivalents. For example, Welsh has not only a trilled *r* (which is practically absent in English), but also a voiced *r* = Greek *ρ* and Latin *rh*. To quote our authors again:

"The sounds used in the Welsh language are on the whole, and particularly as regards the vowels, of a simpler and more primitive character than those of English; and their expression in the written form is a permanent record of the direct influence of Latin civilisation upon the Welsh people. The English method of pronouncing Latin tends to push out of sight this important historical relationship, and to obscure the comparative antiquity of the Welsh language itself."

The value, and indeed the interest, of the tables is greatly enhanced by an explanatory appendix, which deals briefly with the general principles of phonetics, and also with such matters as accentuation and quantity. Prof. Conway announces that he has in hand a Text-book of Greek Pronunciation, which will give an account of the various sources from which our knowledge is derived, and of the evidence that determines the sounds assigned to the several letters. Meanwhile, we must congratulate him and his colleagues upon the boldness of their enterprise, and express a hope that Wales will show the way to England in adopting the reformed system thoroughly, not as an alternative, or in parts.

UNDER the title of *Vetula Recentia*, the new professor of humanity at Edinburgh has published (Blackwoods) some renderings of modern words into Greek and Latin. He intends them primarily as hints towards advanced composition; but we think that they will give pleasure even to those who still remember their classics, though they have long lost the trick of writing prose or verse. Here are some of Prof. Hardie's suggestions:

"A Provincial.
"Ελλην δὲ οὐκ ἐστ', Ἀρκὰς ὡν καὶ Ἀρκάδων.

"A Pot-hunter.
πάντασε δὲ φοιτῶν ἐπὶ τ' ἄδρας ἡδὲ λέβητας.

"Established Church.
μάλιστα πασῶν Πολιδὲ εὐσεβεῖν θεῶν.

"Compromise.
δέξασθαι χρόνον,
δόντας λαβόντας, ἐμμερεῖς διαλλαγὰς.

"Reaction.
χαμῶ, σελήην ὑπερακοντίσας, πίττει.

"Anachorism.
μηδὲ δημόφρους ἔχει
αὐτὸς δ' ἑκασις τοῖς αὐτῷ.

"A Faddist.

*Qui Carthaginem nescio quam suam semper censet
delendam; or, Qui, ne fabas interficiantur,
rempublicam interire velit.*

"Pessimists.

Qui rure in peius putant omnia.

"A Professional.

Ne curiat, gladiator est.

"A Hypochondriac.

Morbun adeo metuit ut valere niqueat.

"Socialism.

*Perdiderunt Italiam latifundia? latiora esse jubeo,
sed publica."*

REPORTS OF SOCIETIES.

ROYAL INSTITUTE OF BRITISH ARCHITECTS.

(Monday, Nov. 18.)

F. C. PENROSE, Esq., president in the chair.—Dr. A. S. Murray, keeper of Greek and Roman antiquities at the British Museum, read a paper on "The Sculptured Columns of the Temple of Diana at Ephesus." He began by referring to the views of the late James Fergusson on this subject, as expressed in a paper read before the Institute twelve years ago, and supported by reference to the remains of the columns in possession of the British Museum. Recently these remains had been reconstructed by Dr. Murray's department of the Museum, with a result which varied in several particulars from that reached by Fergusson. Fergusson had found it necessary to suppose that between the sculptured drum and the square pedestal there was an intervening base; this base had been altogether dispensed with in the Museum restoration. It had been found that the sculptured drum fitted exactly upon the square pedestals, the bed on the top of the pedestals having been eased off on the outer edge for a width of two inches, apparently for the express purpose of taking the weight off the torus. The effect might seem strange, but other instances existed. The absence of any intervening member between the drums and pedestals of the front row of columns was not much to be regretted; but in the second row there was a difficulty, in the columns not having some form of base which would range with the Ionic bases along the sides of the temple. The lecturer gave his reasons at some length for considering that the square pedestals stood on a lower platform at the two ends of the temple. For the ascent to the stylobate, Wood had proposed a flight of fourteen steps all round the temple, each having a tread of 19 in.; but as this left an enormous projection of stylobate outside the columns, and as the rise and tread of the steps seemed to have been correctly ascertained, Fergusson felt himself bound to assume a sub-platform of three steps, on which he placed a series of wide projecting piers supposed to have been richly sculptured. Dr. Murray had taken advantage of this platform for the two ends of the temple, and had placed on it the sculptured pedestals in the room of the projecting piers introduced by Fergusson, though there was no evidence for them among the remains. The thirty-six sculptured columns it seemed natural to dispose thus—two between the antae without plinths or bases; a row of eight (also without plinths or bases) resting on the top of the steps; and a front row of eight, raised on square sculptured pedestals to the level of the stylobate and entirely in front of the steps. So far it had been ascertained that certain of the sculptured columns had stood on square sculptured pedestals; but how many had such pedestals, or whether all of them had not been so enriched, could not now be possibly discovered. It seemed incredible, however, that any one of the huge pedestals could have stood on the stylobate. Nor did it follow that, because certain of the sculptured columns had stood on pedestals at a lower level, the whole of the eight front columns had so stood. His own view of the matter, as illustrated in the drawing exhibited, Dr. Murray only claimed to be the simplest of the many possible solutions that had occurred to him. As regarded the sculpturing of the lowermost drums of the columns, the lecturer gladly accepted the evidence of certain late Roman coins professing to represent the façade of the

temple. The question of the meaning of the words *uno scapo* used by Pliny when speaking of the columns sculptured in relief was touched upon, and the reading *imo scapo* was suggested. This conformed with the coins and was in agreement with the existing remains. With respect to the dimensions of the columns, it seemed probable that the angle columns were of greater diameter, which would imply a proportionate increase in height. In considering the question whether the sculptured pedestals were sculptured on all four sides, the lecturer gave a detailed description of the remains, the inferences which he had drawn from them, and the manner in which they were used in the process of restoration. He arrived at the conclusion that they were sculptured on all four sides, and that the sculptures were in some cases an identical repetition of subject on every side, and in others a series of incidents connected in thought but not united by an artistic motive. Turning to the earlier Temple of Ephesus, the lecturer described various remains of that building at present in the British Museum. He mentioned that a capital recently put together from these archaic fragments bore a striking resemblance to one from the Temple of Hera, in Samos—a fact of great interest, seeing that Rhoecus, architect of the temple in Samos, also executed certain sculptures for the temple at Ephesus. Summing up, he affirmed his conviction that the sculptured drum rested directly on the square sculptured pedestals, that the pedestals were sculptured on all four sides, and that the sculptured pedestals could not have stood on the stylobate without producing an extremely disagreeable effect.—A discussion followed, in which Profs. Aitchison, Prof. Roger Smith, Mr. R. Phené Spiers, Sir Henry Howorth, Mr. G. A. T. Middleton, Mr. H. H. Statham, and the president took part.

FINE ART.

THE EGYPT EXPLORATION FUND.

THE ninth ordinary general meeting of the Egypt Exploration Fund was held on Thursday, November 14, in the large room of the Zoological Society, 3, Hanover-square; the president, Sir John Fowler, Bart., in the chair, supported by Sir Edward Maunde Thompson, K.C.B., acting vice-president of the society; Major-General Sir Francis Grenfell, G.C.M.G., K.C.B., and the Rev. Prof. A. H. Sayce, M.A., LL.D., having been appointed vice-presidents in the places of the late Sir Charles Newton, K.C.B., and the late Prof. R. S. Poole, LL.D.; the vacancies made in the committee by the resignation of Prof. T. Hayter Lewis, F.S.A., and the death of Mr. H. Villiers Stuart, having been filled by the election of Mr. Hilton Price and Mr. Somers Clarke; and Mr. Hutchinson, president of the Art Museum of Chicago, having been appointed vice-president for Chicago, U.S.A.

The financial report for 1894-5 was read by the honorary treasurer, Mr. H. A. Grueber. First dealing with the accounts of the Exploration Fund, as apart from those of the Archaeological Survey (for which a separate subscription has always been asked), Mr. Grueber pointed out that the expenditure for the year 1894-5 had been £3093. This amount included the outlay for the great excavation at Deir el Bahari, for the excavation at Alexandria, and for the salaries, travelling, and living expenses of the officers of both expeditions. It also included the small cost of an expedition made by Mr. Hogarth in the Delta and in the Fayum, at the request of the committee, to examine various sites which might seem desirable for the future work of the Fund. The publication expenses of the society had likewise been heavy, and the exhibition and lecture accounts furnished additional items. The unavoidable expenditure had indeed been so great that, notwithstanding the fact that the receipts, both in England and America, had increased, the excess of expenditure over

income this year amounted to £877, the income having amounted to only £2216. This second annual deficit was due to the expenses at Deir el Bahari, where a large staff of workers and artists has been required. Turning to the balance-sheet of the Archaeological Survey, Mr. Grueber showed that the total expenditure had been £452, of which £383 had been spent on publications. The receipts had amounted to £640, and the Survey had thus been able to pay off a further instalment of its debt to the Exploration Fund, thereby reducing the original debt of £700 to £420. The honorary treasurer concluded by appealing not only for continued support, but for the means of restoring the greatly diminished capital to its previous standard, since increased activity involved increased expenditure, and the Fund had now taken a foremost place among archaeological societies, a place which it should at least retain.

The secretarial statement was then read. The secretary drew attention to the first volume of the great Deir el Bahari series of memoirs to be issued by the Fund, an advance copy of which was placed upon the table. The book contains twenty-four plates, of which twenty-one are reproductions from pencil drawings, and three are coloured plates reproduced from water-colours by Mr. Howard Carter, the letterpress being a detailed description and explanation of the plates. In this manner the committee propose to publish all the scenes and inscriptions of the Temple. The final volume will sum up the teachings on art, crafts, and history derived from the excavation and study of the Temple. In referring to the Survey publications, the secretary stated that the fifth memoir would shortly be issued and would be entitled *Beni Hasan III*. In the best tombs of Beni Hasan the hieroglyphic signs were still drawn and coloured in traditional conformity to the nature of the objects which they were originally intended to represent; and *Beni Hasan III* would consist entirely of facsimiled coloured hieroglyphs and of details illustrating the manufacture and use of flint implements as copied from these tombs, and of an explanatory letterpress by the editor of the Survey. No collection of facsimiled hieroglyphs having hitherto been published, the interest of this volume would be very great. Attention was also called to the *Archæological Report for 1894-5*, now in course of distribution to subscribers to both branches of the Fund. This contains a full report, with map and plans, of the excavations conducted by Mr. Hogarth in Alexandria, Mr. Naville's report on the work at Deir el Bahari, and also papers by Messrs. W. E. Crum and F. G. Kenyon on the year's progress in Coptic and in Græco-Egyptian research, together with the annual editorial report on the work of Egyptology in field and study. The secretary concluded by giving a brief account of the progress of the society's excavations and explorations during the past year, with the details of which readers of the ACADEMY are already familiar.

The president referred to the great loss sustained by the society in the death of its honorary secretary, Prof. R. S. Poole, who, together with Miss Edwards, had founded the Egypt Exploration Fund. He briefly enumerated some of the objects which that society had placed before itself from the beginning as being: To organise explorations and excavations in Egypt with a view to the elucidation of the history and arts of ancient Egypt, the Bible narrative as far as it has to do with Egypt and the Egyptians, Greek history in Egypt, and the antiquities of the Coptic Church; to publish periodically descriptions of the sites explored and excavated and of the antiquities brought to light; to ensure the

preservation of such antiquities. The history of the society showed that these objects had been steadily kept in view. The chairman then asked the consent of the meeting to the following presentations of antiquities from Deir el Bahari: To the British Museum, the Coptic ostraca, set of foundation deposits, beads of Senmut, masks of Christian mummies; to the Ashmolean Museum, Oxford, set of three mummy-cases, set of foundation deposits; to the Edwards Museum, University College, London, set of foundation deposits; to the Boston Museum of Fine Arts, set of three mummy-cases, set of foundation deposits; to the New York Metropolitan Museum, set of three mummy-cases, set of foundation deposits; to the Chicago Museum, foundation deposits; to the Philadelphia Museum, foundation deposits; to the Berlin Museum, set of foundation deposits; to the Louvre Museum, set of foundation deposits; to the Musée Guimet, mask of Christian mummy. Other presentations were also made, and the consent of the meeting was asked to the further distribution of the minor antiquities at the discretion of the committee.

Sir Edward Maunde Thompson having returned thanks on behalf of the British Museum, the chairman introduced to the meeting Dr. Woelcker, consulting chemist to the Royal Agricultural Society, who had most kindly made the analyses of the contents of three vases from the foundation deposit at Deir el Bahari. Dr. Woelcker said that these pots had been described as being of alabaster. This they were not, but of marble; alabaster being a sulphate of lime, otherwise known as gypsum, while these are of the ordinary carbonate form of lime. The lid of the largest pot did not fit closely, but the lids of the other two pots fitted exactly and were closed. The smaller vases had contents, but the largest vase had only the remains of contents, the same material as that in the others, but part of it had run out. The summary of his investigations was that the material enclosed was essentially a resin. It dissolved almost entirely in alcohol, leaving only 10 per cent. of insoluble, and half of that silicious, matter; but there was no sign in any of the contents of the vessels to indicate the presence of grain—practically the material was a resin, or mixture of resins. What the material originally was exactly, Dr. Woelcker could not say. When the pots reached him the contents adhered to one side only, as if the material had been put in a more or less viscid state and the pots laid down on their sides. All resins are liable to change. What resins these were would depend upon the materials from which they were drawn; but in all cases the essential oils would in course of time disappear, leaving only the hard substances. On putting these materials into heat he found them still to contain a certain portion of oil of a more or less bituminous nature, but the quantity was very small. Dr. Woelcker had hoped that, if the subject were of such interest as to have been already investigated, he might gather from someone present at the meeting the nature of the resins that were in use at the period from which these jars date, and the purpose for which they were used. The result of his investigations was not in favour of the idea that unguents had been put into the vessels in question; the material seemed rather to be incense, or a mixture of resins.

Mr. D. G. Hogarth next addressed the meeting. Referring to the fact that he had been a member of the party which went up to Philæ with Mr. Garstin and various engineers and officers in February last, and which had recommended that exploration of the island which has now been begun, Mr. Hogarth said that it was evident to the com-

mission that there was no accurate knowledge as to what the foundations of the temples of Philæ rested upon, whether continuous granite or on granite boulders and earth. It was therefore decided that a thorough investigation should be made, and that all archaeological results acquired in the course of it should be carefully preserved and recorded. The direction of this work, which was one of the most interesting to be carried out in Egypt during the coming season, had been placed in the hands of Capt. Lyons, R.E., than whom no European in Egypt was better qualified for the post, demanding as it did the combination of engineer and Egyptologist. In reference to the excavations at Deir el Bahari, with which Mr. Hogarth has been closely associated, he spoke of this work as now practically finished. A certain amount of rubbish still remained to be cleared away; and during the next season M. Naville proposed to make a small tentative excavation to the south of the Temple for the purpose of ascertaining whether the building on that side really ended with the Hathor Shrine. Should this excavation, however, prove to trench on a necropolis it would be inadvisable to proceed; moreover, the site would possibly prove to have been rifled previously. The completion of the work at Deir el Bahari was a thing upon which the society could very cordially congratulate itself, for it had thereby added one more to the very small list of the world's first-rate monuments. Some estimate of the achievement might be gathered from a comparison of the last edition of Baedeker's Guide to Upper Egypt and the new one about to be edited by Dr. Steindorf; for whereas only two pages were formerly devoted to Deir el Bahari, there would be (Mr. Hogarth understood) now some ten pages dealing with the temple, and in that way it is put upon the level of Medinet Habû, and even of Karnak. A gentleman who is perhaps the highest authority on Greek and Roman archaeology in this country had said to the speaker that the excavation of Deir el Bahari by the Egypt Exploration Fund was the biggest and best thing which had been done in the way of archaeological research by English enterprise since the exploration of Nineveh. Sanguine hopes of being able to restore the scattered fragments of the sculptures to their places had been much modified; for it had become evident in the course of the excavations that the walls were so ruined that, even after an enormous expenditure of time, it would be impossible to replace more than twenty per cent. of these blocks. The artistic staff must be kept at Deir el Bahari for at least another year, their work being as yet not half done; and although the plates in the volume on the table were extremely interesting and beautiful, yet the plates to come would be still more so. Last year the artists had begun to make a complete copy of the great expedition to Punt, of which the scenes rank among the best bas-relief sculptures in the world. With regard to the work of last season which had been wholly under the direction of Mr. Hogarth—viz., the exploration of Alexandria—he referred his hearers to his own detailed account of it in the *Archæological Report of the Egypt Exploration Fund for 1894-5*, and explained that, although the results had been negative, nevertheless he did not regret his undertaking. But though feeling bound to recommend that the Society should not continue the work at Alexandria, he trusted that his conclusion would not be interpreted as discouragement to the residents of Alexandria in the exploration of their own city. For not only have the resident archaeologists a deeper interest in the remains of the town, but they have better opportunities for work at all seasons and at less cost, than can be at the

disposal of any foreign society. One thing which has led Mr. Hogarth to wish to explore Alexandria, had been the hope of getting some further knowledge of the Hellenised Jew who was so prominent for two centuries before and for two centuries after Christ. The whole subject of Egyptology might seem to be a little barren because we cannot as yet connect it with the life of to-day. The bridge which connects the Mykenian period with later ages is but a rickety structure as yet. The Hellenised Jew who pervaded Egypt under the Ptolemies may well prove to be the link which will make it possible to connect the ancient civilisation of Egypt with ourselves, and especially the Egyptian faiths, mythology, and ritual with the religious formulae, dogma, and ritual which we now possess. That connexion may yet be made, but hardly as the result of excavations in Alexandria. The excavations of last season also convinced Mr. Hogarth of the absolute negation of all hope as regards the preservation of any of the contents of the libraries of Alexandria within the city. Not only has the subsoil water risen generally above the Roman level, but even where the water does not reach there is a great deal of damp sucked up by capillary attraction, so that there is no chance, even if any papyri were found in Alexandria, of their being legible at the present day. Mr. Hogarth emphatically expressed his conviction that, whether the libraries were totally destroyed or not, there are not under the houses of Alexandria at this day literary remains of any one of the great libraries. One of the main reasons for stopping the work at Alexandria had been that even below the water level everything had been found to be in the utmost state of ruin: walls knocked down, pavements ripped up, everything as it would be left after the most awful sack and pillage—this had been the experience of every excavator there. The explanation of this fact could only be sought in the history of Alexandria, and he suspected that the Arabs were more responsible for the destruction of the city than even the early Christians or the Roman mob. After the Arab conquest any of the books which remained would naturally drift from Alexandria to Cairo. It is not, however, in the rainy Delta that they must be sought, but higher up the Nile, where man has been less active. The literary treasures of monasteries such as those of Sinai and Mount Athos are by this time pretty well known, and we are not likely to get much from Asia Minor. Constantinople, indeed, is not all known, and there may be valuable MSS. even now in palaces and mosques; but the chances are not very great. It is only to Egypt that we can look with any confidence, to the Fayûm and to the dry upper valley of the Nile, for the lost classics—perhaps for Sappho and Menander—and for the missing early Christian literature. Some day or other a New Testament of the second century must turn up in Egypt; it is even said that a portion of one has already been found. And there also must be copies of early patristic literature, perhaps the work of Papias, of Hierapolis, the disciple of St. John, who wrote down what he had heard from the lips of his master, of the actual words and deeds of their common Master. Although this work is mentioned by Eusebius in not very admiring terms, its interest for the world would be enormous were the book now to be found. In stating that he was about to proceed to excavate in the Fayûm, Mr. Hogarth referred to the great number of papyri which have already been found in that district during the last few years, but of which the quality is not equal to the quantity, and briefly indicated the grounds of his own hopes for the forthcoming season. The meeting terminated with the usual votes of thanks.

NOTES ON ART AND ARCHAEOLOGY.

THE following exhibitions will open next week: a collection of lithographs—many from drawings by Sir Frederic Leighton and Mr. Alfred Gilbert—at the Rembrandt Head Gallery, Vigo-street; a series of paintings in Mexico, by Mr. Mortimer Menpes, at the Dowdeswell Galleries, New Bond-street; a collection of water-colour drawings by the late Edward Hargitt, at the St. James's Galleries; a collection of "English Landscapes" in water-colours, by Mr. George Lucas, at Messrs. Pridaux and Allen's—both in King-street. St. James's; a collection of pictures in oil and pastels, painted in England, France, and Italy, by M. Julius Rolshoven, at the St. George's Gallery, Grafton-street; and a collection of flower paintings, by Miss Marie Low, at her studio, 293, Oxford-street.

AN exhibition of the original drawings prepared for Messrs. Cassell's new fine art volume, *Annals of Westminster Abbey*, will be held at the Institute of Painters in Water Colours, from December 2 to December 7, inclusive.

ON Monday next, Messrs. Sotheby will sell the collection of etchings formed by the late Philip Gilbert Hamerton. As might be anticipated, it mostly consists of the work of the modern French school—Bracquemond, Flameng, Jacquemart, Lalauze, Legros, Manesse, Rajon, and Richeton. But there are also a few Meryons and Whistlers; some rare "states" of Seymour Haden; a number of proofs of Samuel Palmer; a set of Unger's reproductions of the old masters; and—we are somewhat surprised to notice—Aubrey Beardsley's illustrations to *Salome*. On the following day will be sold Hamerton's library, which, while specially rich in fine art publications, also includes a number of standard books, and the MSS. of several of his own works.

THE Sunday lecture to-morrow afternoon at St. George's Hall will be delivered by Mr. Wyke Baylis, president of the Royal Society of British Artists, who has chosen for his subject "The Use of the Supernatural in Art."

AT a recent meeting of the Académie des Inscriptions, Dr. Hamy exhibited photographs showing two sides of a stone object of crude form which was dredged up a little while ago in front of the pier at Havre. Both sides are decorated with a graceful interlacing pattern, and with borders bearing inscriptions, written evidently in runic characters. The stone ends in a point, thus closely resembling some of those figured by Stephens and Wimmer. When the Runes have been deciphered, it may then be possible to conjecture how the object found its way to the mouth of the Seine.

THE STAGE.

MISS FARREN AS MANAGERESS.

TO many the re-opening of the Opera Comique has been the theatrical event of the week. The building itself, or rather its internal arrangements, have been materially altered and improved; and under the spirited management of Miss Nellie Farren—whom the function of Saturday last proved to be as great a favourite as ever—the entertainment is not likely to be inappropriate to those playgoers for whom she will especially cater. We shall not, at the Opera Comique, have the "problem play": the effort of the pessimist will not there, we take it, be visible. All will probably be cheery. The first piece—a little domestic drama by Mr. T. G. Warren—is, indeed, too sentimental, and even too old-fashioned. But at the Opera Comique, with a good one-act burlesque that drags no interminable length,

the comedy itself is but a prolonged curtain-raiser. The playgoer takes his seat at half-past nine probably, and what does he then see? He sees an excellent skit upon the Haymarket "Trilby," prepared by Mr. Brookfield and another. He sees the prettiest of shows. He listens to bright music, discoursed by Meyer Lutz's orchestra, and to songs which, if they are not remarkable in themselves, attain charm when it is Miss Kate Outler who sings them; for Miss Kate Outler, as the new Trilby—"the Model Trilby"—reveals her is a genuine and natural attraction. Good-looking and refined, intelligent as actress and singer, and endowed with a voice clear, rich, and full, this lady is assuredly one of the very best exponents of burlesque whom we have on the boards at this moment. Other charming people cluster round her. They have not, it is true, very much to do; but several of the men—if we may turn to them—have excellent parts. Why one has been cut out—or seems to have been, from our experience of Tuesday night—is more than we can say. A certain artist was supposed to be described in the novel, as it originally appeared in an American magazine. On Saturday that artist was introduced into the play, and very funny it undoubtedly was—and why unjustifiable? We do not at all see it. However, on Tuesday he was gone, and somebody's sensitiveness—it may have been Mr. Du Maurier's—had apparently been considered. Fortunately the bigger of the men's parts remained intact. Mr. Robb Harwood is weird to the last degree in his imitation of the Svengali of the Haymarket; and vastly funny is it to see through the creation, here and there, Mr. Tree's somewhat Teutonic personality, and to have evidence of what is supposed to be his disposition to make a speech on rather slight provocation. Mr. Farren Soutar, Mr. C. P. Little, and Mr. Antley are "the three musketeers of the brush." Mr. Storey, as Jacko, finds room, as usual, for entertaining antics. And, to go back to the *ensemble*—"the altogether" of the piece, as the model Trilby herself would say—nothing is more fetching than the dance of seven ladies, charmingly arrayed. It is, indeed, revelry Bowdlerised; but its grace no one can question. We cannot say much for the first piece, as we have hinted already. It will probably not run long; but even if we were not now in the midst of a dearth of things really repaying a visit, the burlesque at the Opera Comique would make its mark, for, unlike so many of the productions of the day, it has nothing pretentious about it. It bores no one. It has no mission of Literature with a big L, or Art with a big A. It is simply and frankly funny, and a delight to the eye. We congratulate Miss Nellie Farren on her felicitous assumption of the duties of management.

STAGE NOTES.

THE wish that we expressed only the other day that Mr. Wilson Barrett might again be seen among us is to be gratified, it seems, quite as soon as we could have hoped. The New Year will still be comparatively young when Mr. Barrett, bringing with him, of course, his "Sign of the Cross," is seen at the Lyric, which he has engaged, it is said, for a term. Meanwhile his second adaptation of Mr. Hall Caine's "Manxman" has been brought out at the Shaftesbury, with Mr. Lewis Waller and Miss Florence West in the two principal parts, and with actors of the rank and excellent service of Mr. H. Kemble and Mr. James Fernandez doing admirable work in what are at least secondary characters. The play has been well received; and, as at least no part is acted with notable inadequacy, it is likely to enjoy a run

not altogether disproportionate to the popular success of the novel.

THE news of the tragic death of Miss Amy Roselle and her ill-starred husband, Mr. Arthur Dacre, has affected the theatrical profession even more than it has stirred the ordinary playgoer; for of late years the ordinary playgoer, at least in London, has seen but little of either of these skilful artists. Mr. Dacre and Miss Roselle were married about ten years ago; and since that event nothing whatever seems to have prospered with them—save, indeed, their domestic relations, which were ever cordial. The rock on which they split—so it is greatly to be feared—was the rock of over-weening self-estimation; or, rather, it was their misfortune that each esteemed the art of the other in a way in which the public could not be brought to agree with them. Mr. Dacre on several occasions did capable work; and even the later performances of Miss Roselle showed something of the legitimate attractiveness of an interesting and generous personality, and of the potency of a well-possessed knowledge of her craft. But the Amy Roselle of the last few years was not the Amy Roselle of ten years ago; and the Amy Roselle of even ten years ago was not the Amy Roselle of eight or ten years earlier. In other words, the extreme promise shown by the lady in her youth—from the days of what was almost childhood to the days when she played, and looked with a rare exquisiteness, the part of Eve in Mr. Gilbert's "Charity," and the days when her abilities were somewhat ill-bestowed upon the inadequate material of "Our Boys"—that promise, we say, was never really quite fulfilled. Her art, as time went on, scarcely gained in naturalness; and, in plain English, in the later time neither the public nor the managers were to be blamed for not taking Miss Roselle and her husband at the full valuation they placed upon themselves. In the theatrical, as in any other profession, it is a mistake to habitually assign yourself a higher rank than that which good judges will assign to you. To abate one's claims is of course not agreeable, but to this complexion must we come at last—most of us; and it is better, on the whole, to come to it philosophically, and not to hold that one's perch is not to be endured when it ceases to be on the topmost branch of quite the tallest tree.

By permission of the Treasurer and Masters of the Bench, the "Comedy of Errors" will be performed in Gray's Inn Hall by the members of the Elizabethan Stage Society on the first Saturday in December. The play has not been acted there since the performance by Shakspeare's company in 1594. The revival will be strictly in accordance with the traditions of the time, under the direction of Mr. William Poel. Among the subscribers who have recently joined the society are Mrs. Alma Tadema, Mrs. Hugh Bell, and Sir Walter Besant. The hon. secretary is Mr. Arthur Dillon, 52, Talgarth-road, West Kensington, W.

MUSIC.

HENRY PURCELL.

"His worth and works are daily diminishing": thus wrote Dr. Burney of Henry Purcell more than a hundred years ago. And since that time comparatively little has been done to make known the greatest musical genius this country has produced. We have a Purcell Society which moves along at a slow pace, not because there is any lack of enthusiasm among its members, but because the public is apathetic. The two hundredth anniversary of Purcell's death is, however, being commemorated in special fashion

this week, and it is to be hoped that increased interest in the composer will result therefrom; that the hands of the Purcell Society will be strengthened; and that the publication of his complete works, the noblest monument to his memory, will, within reasonable time, be an accomplished fact.

Purcell wrote for the church, the stage, and the chamber; and thereby displayed not only the greatness, but the universality of his genius. This week we shall confine ourselves to a notice of his "Dido and Æneas" performed at the Lyceum Theatre by the pupils of the Royal College of Music, on Wednesday afternoon, under the conductorship of Dr. C. V. Stanford. The small dimensions of the work, the modest means employed, and, above all, the particular forms of musical art in vogue at the time when it was written, have all to be taken into consideration in forming one's opinion of it. Yet there is nothing so difficult, even for trained musicians, as to throw oneself into the past: to try and listen with seventeenth, and not with nineteenth, century ears. The quaint, and in the choral writing scholastic, phraseology of early days first attracts notice: it is only by study that the manner can be forgotten and the matter duly appraised. Purcell, had he lived now, would have written differently; but as he cannot come to us we must go to him. From an historical point of view, "Dido and Æneas" is of supreme interest. Purcell discarded, for the first time in England, spoken dialogue, thus producing a true music-drama. It was a solitary essay on the part of the composer, probably a flash of genius rather than the outcome of reflection. It was written for a performance by the "young gentlewomen" of Mr. Josias Priest's boarding-school at Chelsea in 1680; and it is, therefore, quite possible that Purcell did not give full rein to his imagination. Furthermore, he was only just out of his teens, and his powers, therefore, not fully matured. The modest orchestration—two violins, viola, bass, and harpsichord—must have been a matter of necessity, not choice; in other dramatic works he used, in addition, hautboys, trumpets, bassoons, and drums. Yet, in spite of limitations, the work bears the stamp of greatness. There are pages, such as "Dido's Lament," with its impressive harmonies—a movement worthy of Bach—and the closing chorus, which show learning without labour; there are recitatives remarkable for their truthfulness and fulness of expression; there are arias for solo voice, in which the intensifying of the sentiment of the words rather than the carrying out of any set form is the prevailing feature. And in all the music there is a delicacy and picturesqueness which remind one of Gluck and Schubert. Again, there is in it a latent strength which, had the composer been spared, would have materially interfered with the monopoly enjoyed by the great Saxon composer, who, within a few years of Purcell's death, made England his home.

Of the performance of "Dido and Æneas" at the Lyceum little need be said. Neither as singers nor actors were the representatives of the chief parts satisfactory. Criticism, however, would be out of place. The performance, on the whole, was a careful one, and the staging was excellent. To hear the work was in itself a matter for thankfulness. Additional accompaniments had been provided by Dr. Charles Wood, formerly a pupil of the Royal College of Music. They were, as a rule, effective, and yet not obtrusive; the light chorus, "To the Hills and the Vales," would, we think, have been better without drums. There were some numbers—as, for instance, in the song, "Oft she visits this loved mountain"—in which there did not seem a proper equivalent for the part

which the harpsichord must have played at the "Chelsey" performance, probably under the fingers of the composer himself.

J. S. SHEDLOCK.

MUSIC NOTES.

A SMALL exhibition of MSS., old editions, portraits, &c., relating to Purcell, under the direction of Mr. Barclay Squire, will be on view at the British Museum until November 27. Among the autographs was the magnificent one of the "Bell" Anthem, lent by the Queen, and the "Save me, O God" Anthem, lent by Mr. W. H. Cummings; also the "Te Deum" belonging to Dr. Bridge. The fine portrait of the composer attributed to Kneller, and now in the possession of Mr. A. Littleton, forms a conspicuous feature among the pictures. This exhibition, though small, is precious, and it seems a pity that means were not taken to make it more generally known. Further, the British Museum authorities might have gone to the expense, not a large one, of printing a catalogue, not merely for the convenience of the moment, but as a record for the future.

HERR REISENAUER gave his third pianoforte recital at St. James's Hall yesterday week. He gave an admirable reading of the first movement of Beethoven's Sonata in C sharp minor; but the Allegretto lacked repose, and the Finale romance. He played the Etudes Symphoniques of Schumann very unequally. In the more delicate numbers he was most successful; the one with the violin arpeggios deserves special mention, on account of the lightness of wrist and finger displayed. In the loud variations the tone was often hard. Some short pieces by Couperin and Rameau were effectively rendered. We have come to the conclusion that Herr Reisenauer varies much in his performances; but when he is at his best he is very good.

THE Monday and Saturday Popular Concerts have commenced, but as yet there has not been anything specially worthy of record. On Monday, Herr Rosenthal made his first appearance at these concerts, and played some of the Brahms "Paganini" Variations, a wonderful performance, which secured for him an enthusiastic reception. We doubt whether any living pianist surpasses him in the matter of technique. As encore he played Chopin's "Berceuse."

Mlle. IRMA SETHÉ, a pupil of Herr Ysaye, gave an orchestral concert at St. James's Hall on Tuesday afternoon. In Mendelssohn's Violin Concerto and in E. Guiraud's "Caprice" she showed signs of promise, for as yet she is young. She has good, strong tone, and considerable execution; the latter, however, lacks finish. She was evidently very nervous or excited, so that passages were hurried and indistinct; this was especially the case with the Finale of the Concerto. Her best playing was in a Sarabande and Gigue of Bach, which she interpreted in a calm, skilful manner. The orchestra was under the vigorous direction of Mr. G. Ernest.

THE concert at the South-place Institute to-morrow evening will be devoted entirely to the music of Brahms.

At the meeting of the Irish Literary Society, to be held next Saturday in the rooms of the Society of Arts, Adelphi, Miss Annie Patterson, Mus. Doc., will give a lecture on "Old Irish Music," illustrated with musical selections and lantern slides. She proposes to deal particularly with the antiquity of the harp, and with the references to harp-playing in ancient Gaelic literature.

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